

THE
LIFE OF GOD
IN THE
SOUL of MAN:
OR, THE
Nature and Excellency
OF THE
CHRISTIAN RELIGION.

BY HENRY SCOUGAL, M.A.
*Sometime PROFESSOR of DIVINITY
in the UNIVERSITY of ABERDEEN.*

With a Recommendatory PREFACE by
WILLIAM WISHART, D. D. Principal
of the College of *Edinburgh.*

To which are added FORMS of
PRAYER, BY ANOTHER HAND.

EPH. iv. 18. *Alienated from the Life of GOD.*

GLASGOW:

Printed by JOHN HARRIS
For DANIEL BARTER, Bookseller near
the Head of the *Saltmarket.*



2011

OF THE
CHRISTIAN RELIGION

IN THE
UNIVERSITY OF CAMBRIDGE

WITH A RECOMMENDATION BY
THE VICE-CHANCELLOR

TO WHICH ARE ADDED
THE VICE-CHANCELLOR'S

LETTERS

GLASGOW

Printed by James Macmillan
and Co. Glasgow

[iii]

Eliy. THE *Bentley*

P R E F A C E.

THIS excellent Book was first published above threescore Years ago, in the Author's Lifetime, by a Learned and Eminent Divine, who gives us this Character of him: "That the Book was a Transcript of those divine Impressions that were upon his own Heart, and that he had written nothing in it, but what he himself did well feel and know."

SINCE I had the Happiness to become acquainted with it, I have heartily blessed God for the Benefit I have received to my own Soul by the perusal of it; and have earnestly wished it had a place in every Family, was carefully perused by every one who can read, and that the Sentiments of *pure and undefiled Religion* it contains were impressed upon every Heart. I have much regretted the Scarcity of Copies of it; especially

ally such as might be within the Reach of the poorer Sort of Persons. I have, indeed, lately seen an Impression, which is sold at a low Price ~~but~~ then, it is such a sorry one, that I think it must be a pain to read it. I have therefore made it my Business to promote an Edition of it in a fair Paper and neat Letter; at so low a Price, that the poorest may purchase it, who are able to purchase any Book at all; and the charitable may, at a small Expence, give it away.

THE Things which, especially, recommend the Book to my Heart, and which, I think, cannot fail to recommend it to the Heart of every serious Peruser of it, are, 1. The just Notions it contains of real and vital Religion, in Opposition to the common Mistakes concerning it: and the View it gives us of that *ingenuous Spirit* which belongs to true Piety; * with a just Allowance, at the same Time, to the *proper* Influence of *external* Motives. † 2. The Excellency and Force of the Motives, by which true Religion is here recommended, together with the Energy and Warmth with which they are delivered. 3. The excellent Directions here given,

* See Page 6, 7, 8, 9. † See Page 8. and Page 72, at the Bottom.

given, for attaining true Piety and Goodness. 4. The Prudence and Charity the worthy Author discovers in avoiding Matters of *doubtful Disputation*, about which the best and wisest Men differ; while he is treating of Matters of the greatest Importance, about which all good and wise Men must agree: and Oh! had we more of that true Christian Spirit, so beautifully delineated, and so warmly recommended in this Book, I cannot but think, that the Fierceness of our Contentions and Animosities about Things of lesser Moment must considerably abate. In fine, that Vein of good Sense and clear Thought, and of seri us Piety, which runs through the whole of this Performance, exceedingly commended it to me.

For these Reasons, I earnestly recommend this Book to the careful Perusal of all with whom my Recommendation may be of any weight; particularly, to the People of those Congregations of which I have had, or now have the the Oversight: I would, in a more particular Manner, recommend it to the poor of our Flocks, who have not Money to buy, or time to read larger Books: you have here a valuable Treasure in a small Compass, and at a very low Price; so that you may both easily come by it, and easily become acquainted with it, and render

it familiar to you : By reading but one half Hour in it every Lord's Day, you may, in a few Weeks, read the whole : and if, with this, you join serious Meditation and earnest Prayer, I hope, you shall reap great Good by it, to the Glory of God ; and that I shall have your Blessings and Prayers for putting it into your Hands.

I would likewise, in a particular Manner, recommend it to the rising Generation ; in whose Education I have the Honour to have a considerable Charge, and Oh ! that I could be so happy as to make them sensible how much it would contribute to the Peace and Satisfaction of their whole After-life, to have their Minds and Hearts early possessed of such just Notions of true Piety and Goodness, and such a prevailing liking to it, as this excellent Book tends to promote : How much, I say, this would conduce to their true Enjoyment in a present Life, even tho' we should set aside the Consideration of that eternal State, to which we are all hasting apace, and whither the youngest of us knows not how soon he may take his flight : The chief Part, and valuable End of all true Knowledge and Learning, is the rectifying and improvement of the Heart. I would especially recommend this Book to our young Students who have

have their Views toward the sacred Function. I cannot but reckon, that the most necessary Part of Preparation for that important Work, is, to have such a just Understanding of the great Design of Religion and Christianity, and such a taste of true Piety and Goodness, as this Book tends to inspire us with: *An honest and good Heart* is the main Thing necessary for *preaching* the Word of God, as well as for *bearing* it, with profit.

IN fine, I hope, I may take the Liberty to recommend it to my younger Bretheren in the holy Ministry. The careful Perusal of this little Book may, I hope, contribute to the further Improvement of their Notions of Religion, and to promote in them that rational Piety and real Goodness, in which they ought to be *Examples* to their *Flocks*. * It may also afford them excellent Hints to be improven upon, according to the Abilities God has given them, in their publick Performances: there are few Paragraphs in this excellent Book, but what may, each of them, be profitably enlarged into a Sermon. And Oh! my Brethren, how may it put us to the Blush, and what a holy Emulation should

* 1 Pet. v. 3.

should it raise in us, to know that the Worthy Author of this admirable Book compos'd it before he was 27 Years of Age? What a Spur to our Diligence, that he came to the End and Reward of his Labours before he was 28! And, if you relish this Book yourselves, I hope, you will recommend it to the People under your Care: and, I believe, you may find a Benefit in it, more than Worth all the Charge, to bestow some Copies of it among the poorest in your Flocks; and thus oblige those, by a Present, to read it, who might reckon it a Hardship to be oblig'd to buy it, as cheap as it is: we may now serve a dozen or a score of poor Families with this useful Book, at an Expence which hardly any of us would grudge to bestow upon entertaining a distant Acquaintance, or a passing Stranger.

To conclude, I heartily recommend the Reader, in the perusal of this Book, to the Divine Blessing: and am,



*His sincere well-wisher, and
Humble Servant in the Lord,*

WILL. WISHART.

*College of Edinburgh,
April 26th, 1739.*

THE CONTENTS.

PART I.

T HE Occasion of this Discourse,	Page 1
Mistakes about Religion,	2
What Religion is,	4
Its Permanency and Stability,	ibid.
Its Freedom and Unconstrainedness,	5
Religion is a divine Principle,	9
What the natural Life is,	10
The different Tendencies thereof,	11
The divine Life, wherein it consists,	15
Religion better understood by Actions than by Words,	19
Divine Love exemplified in our blessed Saviour,	20
His Diligence in performing God's Will,	ibid.
His Patience in bearing it,	21
His constant Devotion,	22
His Charity to Men,	23
His Purity,	25
His Humility,	27
A Prayer.	29

CONTENTS.

PART II.

	Page
T HE Excellency and Advantage of Religion,	30
The Excellency of divine Love,	31
The Advantages of divine Love,	35
The Worth of the Object to be regarded,	36
Love requires a reciprocal Return,	37
Love requires the Object to be present,	38
The divine Love makes us partake of an infinite Happiness,	39
He that loveth God finds Sweetness in all his Dis- pensations,	40
The Duties of Religion are delightful to him,	42
The Excellency of universal Charity and Love,	43
The Pleasure that attends it,	45
The Excellency of Purity,	46
The Delight it affords,	ibid.
The Excellency of Humility,	48
The Pleasure and Sweetness of an humble Temper,	49
A Prayer.	51

PART III.

D Espondent Thoughts which may arise in such as are awakened to a Sense of Religion,	53
The Unreasonableness of such Fears,	55
We must use our utmost Endeavours, and then rely on God's Assistance,	60
We must shun all manner of Sin,	63
We must learn what Things are sinful,	64
We	

CONTENTS.

	Page
<i>We must consider the Evils of Sin, and resist the Temptations to it,</i>	66
<i>We must constantly watch ourselves,</i>	70
<i>We must often examine our Actions,</i>	72
<i>We must restrain ourselves in many lawful Things,</i>	74
<i>We must strive to put ourselves out of Love with the World,</i>	75
<i>We must conscientiously perform the outward Actions of Religion,</i>	79
<i>We must endeavour to form internal Acts of De- votion and Charity, &c.</i>	81
<i>Consideration a great Instrument of Religion,</i>	82
<i>We must consider the Excellency of the divine Na- ture, to beget divine Love in us,</i>	85
<i>We must often meditate on God's Goodness and Love,</i>	88
<i>To beget Charity, we must remember that all Men are nearly related unto God,</i>	92
<i>That they bear his Image,</i>	93
<i>To beget Purity, we must consider the Dignity of our Nature,</i>	95
<i>And meditate often on the Joys of Heaven,</i>	ib.
<i>Humility ariseth from the Consideration of our Failings,</i>	97
<i>Thoughts of God make us have an humble Sense of ourselves,</i>	98
<i>Prayer another Instrument of Religion,</i>	ib.
<i>Mental Prayer very profitable,</i>	99
<i>Religion is advanced by the same Means with which it began,</i>	101
<i>The frequent Use of the holy Sacrament,</i>	ibid.
<i>A Prayer,</i>	103

CONTENTS

OF

FORMS of PRAYER.

	Page
1. <i>A short Prayer for the Morning,</i>	1
2. <i>A short Prayer, at Night,</i>	3
3. <i>A longer Prayer, for any other Time of the Day,</i>	4
4. <i>A large Form, for more particular Occasions,</i>	10
5. <i>A Prayer for a Family, for Morning or Evening,</i>	36
6. <i>The Lord's Prayer, paraphrased in the Words of the Shorter Catechism.</i>	43



THE

THE
LIFE OF GOD
IN THE
SOUL OF MAN.

My Dear FRIEND,

THIS Designation doth give you a Title
to all the endeavours
whereby I can serve your In- *The Occasion*
terests; and your Pious Incl- *of this Dis-*
inations do so happily con- *course.*
spire with my Duty, that I
shall not need to step out of my Road to
gratify you; but I may at once perform an
Office of Friendship, and discharge an Exer-
cise of my Function, since the advancing
of Virtue and Holiness (which I hope you
make your greatest Study) is the peculiar
Business of my Employment: This therefore
is the most proper Instance wherein I can
vent my Affection, and express my Grati-
tude towards you, and I shall not any longer
delay the Performance of the Promise I made
you

you to this Purpose: For tho' I know you are provided with better Helps of this Nature, than any I can offer you; nor are you like to meet with any Thing here which you knew not before, yet I am hopeful, that what cometh from one whom you are pleased to Honour with your Friendship, and which is more particularly designed for your Use, will be kindly accepted by you, and GOD's Providence perhaps may so direct my Thoughts, that something or other may prove useful to you. Nor shall I doubt your Pardon, if, for moulding my Discourse into the better Frame, I lay a low Foundation, beginning with the Nature, and Properties of Religion, and all along give such way to my Thoughts in the Prosecution of the Subject, as may bring me to say many Things which were not Necessary, did I only consider to whom I am writing.

I cannot speak of *Religion*, but I must lament that among so many Pretenders to it, so few understand what it means; *Mistakes about Religion.* some placing it in the Understanding, in Orthodox Notions and Opinions, and all the Account they can give of their Religion, is, that they are of this or the other *Perfection*, and have joyn'd themselves to one of these many Sects where-into Christendom is unhappily divided:

Others

Others place it in the outward Man, in a constant Course of external Duties, and a Model of Performances; if they live peaceably with their Neighbours, keep a temperate Dyet, observe the Returns of Worship, frequenting the Church, or their Cloſet, and ſometimes extend their Hands to the Relief of the Poor, they think they have ſufficiently acquitted themſelves: Others again, put all Religion in the Affections, in rapturous Heats and extatick Devotion, and all they aim at, is, to pray with Paſſion, and think of Heaven with Pleaſure, and to be affected with thoſe kind and melting Expreſſions wherewith they court their Sayjour, till they perſwade themſelves that they are mightily in Love with him, and from thence aſſume a great Confidence of their Salvation, which they eſteem the Chief of Chriſtian Graces. Thus are theſe Things which have any Reſemblance of Piety, and at the beſt are but Means for obtaining it, or particular Exerciſes of it, frequently miſtaken for the Whole of Religion: Nay, ſometimes Wickedneſs and Vice pretend to that Name; I ſpeak not now of thoſe groſs Impieties wherewith the Heathens were wont to worſhip their gods; there are but too many Chriſtians who would conſecrate their Vices, and hallow their corrupt Affections, whoſe rugged Humour, and ſullen Pride muſt paſs for

Christian Severity; whose fierce Wrath, and bitter Rage against their Enemies, must be called Holy Zeal; whose petulancy towards their Superiors, or Rebellion against their Governors, must have the Name of Christian Courage and Resolution.

BUT certainly Religion is quite another Thing, and they who are acquainted with it, will entertain far different Thoughts, and disdain all those Shadows, and false Imitations of it: They know by Experience that True Religion is an Union of the Soul with GOD, a real Participation of the Divine Nature, the very Image of GOD drawn upon the Soul, or in the Apostle's Phrase, *It is CHRIST formed within us*. Briefly, I know not how the Nature of Religion can be more fully expressed than by calling it *a Divine Life*; and under these Terms I shall Discourse of it, shewing first, how it is called *a Life*, and then, how it is termed *Divine*.

I choose to express it by the Name of *Life*, first because of its *Permanency and Stability*: Religion is not a sudden Start, or Passion of the Mind; not tho' it should rise to the

height of a Rapture, and seem to transport a Man to extraordinary Performances. There are

are few but have Convictions of the Necessity of doing something for the Salvation of their Souls, which may push them forward some Steps with a great deal of seeming haste, but anon they flag and give over; they were in hot Mood, but now they are cooled; they did shoot forth fresh and high, but are quickly withered, because they had no Root in themselves. These sudden Fits may be compared to the violent and convulsive Motions of Bodies newly beheaded, caused by the Agitations of the Animal Spirits, after the Soul is departed, which however violent and impetuous, can be of no long Continuance; whereas the Motions of Holy Souls are constant and regular, proceeding from a Permanent, and Lively Principle. It is true, this Divine Life continueth not always, in that same Strength and Vigour, but many Times suffers sad Decays, and Holy Men find greater difficulty in resisting Temptations, and less Alacrity in the performance of their Duties; yet it is not quite extinguished, nor are they abandoned to the Power of these corrupt Affections, which sway and over rule the rest of the World.

A G A I N, Religion may be designed by the Name of Life, because it is an inward, free, and Self-moving Principle, and those who have made Progress in it,

*Its Freedom
and Uncon-
strainedness.*

The Life of GOD

are not acted only by external Motives, driven meerly by Threatnings, nor bribed by Promises, nor constrained by Laws; but are powerfully inclined to that which is Good, and delight in the Performance of it: The Love which a Pious Man bears to GOD, and Goodness, is not so much by Virtue of a Command epjoyning him so to do, as by a New Nature instructing and prompting him to it; nor doth he pay his Devotions as an unavoidable Tribute, only to appease the Divine Justice, or quiet his clamorous Conscience; but those Religious Exercises are the proper Emanations of the *Divine Life*, the natural Employments of the New-born Soul; he prays, and gives Thanks, and repents, not only because these Things are commanded, but rather, because he is sensible of his Wants, and of the Divine Goodness, and of the Folly and Misery of a sinful Life; his Charity is not forced, nor his Alms extorted from him, his Love makes him willing to give; and though there were no outward Obligation, his *Heart would devise liberal Things*: Injustice or Intemperance, and all other Vices, are as contrary to his Temper and Constitution, as the basest Actions are to the most generous Spirit, and Impudence and Scurrility to those who are naturally Modest: So that I may well say with Saint *John*,

*John, * Whoſoever is born of GOD, doth not commit Sin: for his Seed remaineth in him, and he cannot ſin, becauſe he is born of God. Though Holy and Religious Perſons do much eye the Law of GOD, and have a great Regard unto it, yet it is not ſo much the Sanction of the Law, as it's Reaſonableneſs, Purity and Goodneſs, which do prevail with them; they account it excellent and deſireable in itſelf, and that in keeping of it there is great Reward; And that Divine Love wherewith they are acted, makes them become a Law unto themſelves,*

*Quis legem det amantibus?
Major eſt amor lex ipſe ſibi.*

*Who ſhall preſcribe a Law to thoſe that Love?
Love's a more powerful Law which doth them move.*

IN a Word, what our bleſſed Saviour ſaid of Himſelf, is in ſome meaſure applicable to His Followers, ‡ That it is their Meat and Drink to do their Father's Will: And as the Natural Appetite is carried out toward Food, though we ſhould not reflect on the Neceſſity of it for the Preſervation of our Lives; ſo are they carried with a natural

* 1 JOHN iii. 9.

‡ JOHN iv. 34.

and unforced Propension toward that which is good and commendable. It is true, external Motives are many Times of great Use to excite and stir up this inward Principle, especially in its Infancy and Weakness, when it is often so languid, that the Man himself can scarce discern it, hardly being able to move one step forward, but when he is pusht by his Hopes, or his Fears, by the pressure of an affliction, or the Sense of a Mercy, by the Authority of the Law, or the Perswasion of others: Now if such a Person be conscientious and uniform in his Obedience, and earnestly groaning under the Sense of his Dulness, and is desirous to perform his Duties with more Spirit, and Vigour; these are the first Motions of the *Divine Life*, which though be it Faint and Weak, will surely be cherished by the Influences of Heaven, and grow unto greater Maturity: But he who is utterly destitute of this inward Principle, and doth not aspire unto it, but contents himself with those Performances whereunto he is prompted by Education or Custom, by the fear of Hell, or carnal Notions of Heaven, can no more be accounted a Religious Person, than a Puppet can be called a Man. This forced and artificial Religion is commonly heavy and languid, like the Motion of a Weight forced upward, it is cold and spiritless, like the uneasy Comply-

ance of a Wife Married against her Will, who carries it dutifully toward the Husband, whom she doth not Love, out of some Sense of VIRTUE or HONOUR: Hence also this RELIGION is scant and niggardly, especially in those Duties which do greatest violence to Mens carnal Inclinations, and those slavish Spirits will be sure to do no more than is absolutely required; 'tis a Law that compels them, and they will be loath to go beyond what it stints them to, nay, they will ever be putting such Glosses on it, as may leave themselves the greatest Liberty: Whereas the Spirit of true Religion is frank and liberal, far from such peevish and narrow reckoning; and he who hath given himself intirely unto GOD, will never think he doth too much for him.

By this Time I hope it doth appear, that Religion is with a great deal of reason, termed *a Life* or vital

Religion a Divine Principle.

Principle, and that it's very necessary to distinguish betwixt it, and that Obedience which is constrained, and depends on external Causes. I come next to give an Account why I design'd it by the Name of *Divine Life*; and to it may be called, not only in regard of its Fountain and Original, having GOD for its Author, and being wrought in the Souls of Men by the Power

of

of his Holy Spirit; but also in regard of its Nature, Religion being a Resemblance of the Divine Perfections, the Image of the Almighty shining in the Soul of Man: Nay, it is a real Participation of his Nature, it is a Beam of the Eternal Light, a Drop of that Infinite Ocean of Goodness; and they who are endued with it, may be said to have *GOD dwelling in their Souls, and CHRIST formed within them.*

What the Natural Life is. BEFORE I descend to a more particular Consideration of that Divine Life wherein true Religion doth consist, it will perhaps be fit to speak a little of that Natural or Animal Life, which prevails in those who are Strangers to the other: And by this I understand nothing else, but our Inclination and Propension towards those things which are pleasing and acceptable to Nature: Or Self-love issuing forth and spreading itself into as many Branches as Men have several Appetites and Inclinations: The Root and Foundation of the Animal Life I reckon to be Sense, taking it largely, as it is opposed unto Faith, and importeth our Perception and Sensation of Things, that are either grateful or troublesome to us. Now those Animal Affections considered in themselves, and as they are implanted in us by Nature, are not vicious or blameable; nay,

may, they are Instances of the Wisdom of the Creator, furnishing his Creatures with such Appetites as tend to the Preservation and Welfare of their Lives: These are in stead of a Law unto the Brute-beasts, whereby they are directed towards the ends for which they were made; but Man being made for higher Purposes, and to be guided by more excellent Laws, becomes guilty and criminal when he is so far transported by the Inclinations of this lower Life, as to violate his Duty, or neglect the higher and more noble Designs of his Creation: Our Natural Affections are not wholly to be extirpated and destroyed, but only to be moderated and over ruled by a superior, and more excellent Principle. In a Word, the Difference betwixt a religious and a wicked Man, is, that in the one Divine Life bears Sway, in the other the Animal Life doth prevail.

BUT it is strange to observe unto what different Courses this Natural Principle will sometimes carry those who are wholly guided by it, according to the divers Circumstances that concur with it to determine them; and the not considering this doth frequently occasion very dangerous Mistakes, making Men think well of themselves by reason of that seeming Difference which

The different Tendencies of the Natural Life.

is betwixt them and others, whereas perhaps their Actions do all the while flow from one and the same Original. If we consider the Natural Temper and Constitution of Mens Souls, we shall find some to be Airy, Frolick and Light, which makes their Behaviour extravagant and ridiculous; whereas others are naturally serious and severe, and their whole Carriage composed into such Gravity as gains them a great deal of Reverence and Esteem. Some are of an Humorous, Rugged, and Morose Temper, and can neither be pleased themselves, nor endure that others should be so; - but all are not born with such sowre and unhappy Dispositions, for some Persons have a certain Sweetness and Benignity rooted in their Natures, and they find the greatest Pleasure in the endearments of Society, and the mutual Complacency of Friends, and cover nothing more than to have every Body obliged to them; and it is well that Nature hath provided this complectional Tenderneſs to supply the Defect of True Charity in the World, and to incline Men to do something for one anothers Welfare. Again, in regard of Education, some have never been Taught to follow any other Rules, than those of Pleasure or Advantage; but others are so enured to observe the strictest Rules of Decency and Honour, and some Instances of Virtue, that they

they are hardly capable of doing any Thing which they have been accustom'd to look upon as base and unworthy.

I N fine, it is no small Difference in the Deportment of mere natural Men, that doth arise from the Strength or Weakness of their Wit or Judgment, and from their Care or Negligence in using them: Intemperance and Lust, Injustice and Oppression, and all those other Impieties which abound in the World, and render it so Miserable, are the Issues of Self-love, the Effect of the *Animal Life*, when it is neither overpower'd by Religion, nor govern'd by natural Reason; but if it once take hold of Reason, and get Judgment, and Wit to be of its Party, it will many Times disdain the grosser sort of Vices, and spring up unto fair Imitations of Virtue and Goodness. If a Man have but so much Reason as to consider the Prejudice which Intemperance and Inordinate Lust do bring unto his Health, his Fortune and his Reputation, Self-love may suffice to restrain him; and one may observe the Rules of moral Justice in dealing with others, as the best way to secure his own Interest, and maintain his Credit in the World. But this is not all, this Natural Principle by the Help of Reason may take a higher Flight, and come nigher the Instances of Piety and Religion; it may incline a Man to the diligent Study

of divine Truth; for why should not these as well as other Speculations be pleasant and grateful to curious and inquisitive Minds? It may make Men zealous in maintaining and propagating such Opinions as they have espoused, and be very desirous that others should submit unto their Judgment, and approve the choice of Religion, which themselves have made; it may make them delight to hear and compose excellent Discourses about the Matters of Religion; for Eloquence is very pleasant whatever be the Subject: nay, some it may dispose to no small height of sensible Devotion. The glorious things that are spoken of Heaven, may make even a carnal Heart in Love with it; the Metaphors and Similitudes made use of in Scripture of Crowns and Scepters, and Rivers of Pleasure, &c. will easily affect a Man's Fancy, and make him wish to be there, though he neither understand nor desire those spiritual Pleasures, which are described and shadowed forth by them: and when such a Person comes to believe that CHRIST has purchased those glorious Things for him, he may feel a kind of Tenderness and Affection towards so great a Benefactor, and imagine that he is mightily enamoured with him, and yet all the while continue a Stranger to the holy Temper and Spirit of the blessed JESUS; and

and what hand the natural Constitution may have in the rapturous Devotions of some melancholy Persons, have been excellently Discovered of late by several learned and judicious Pens.

To Conclude, there is nothing proper to make a Man's Life pleasant, or himself eminent and conspicuous in the World, but this natural Principle, assisted by Wit and Reason, may prompt him to it; and though I do not condemn these Things in themselves, yet it concerns us nearly to know and consider their Nature, both that we may keep within due Bounds, and also that we may learn never to value our selves on the account of such Attainments, nor lay the Stress of Religion upon our natural Appetites or Performances.

It is now Time to return to the Consideration of that *Divine Life* whereof I was discoursing before, that *Life which is hid with CHRIST in GOD*; and therefore hath no glorious Shew or Appearance in the World, and to the natural Man will seem a mean and insipid Notion. As the Animal Life consisteth in that narrow and confined Love which is terminated on a Man's self, and in his Propension toward those Things that are pleasing to Nature; so the *Divine Life*

Wherein the Divine Life doth consist.

stands in an universal and unbounded Affection, and in the Mastery over our natural Inclinations, that they may never be able to betray us to those Things which we know to be blameable. The Root of the *Divine Life* is Faith; the chief Branches are Love to GOD, Charity to Man, Purity and Humility: For [as an excellent Person hath well observed] however these Names be common and vulgar, and make no extraordinary Sound, yet do they carry such a mighty Sense, that the Tongue of Man or Angel can pronounce nothing more weighty or excellent. Faith hath the same place, in the Divine Life, which Sense hath in the Natural, being indeed nothing else but a kind of Sense, or feeling Perswasion of spiritual Things: It extends it self unto all divine Truths; but in our lapsed Estate, it hath a peculiar Relation to the Declarations of GOD's Mercy, and Reconcilableness to Sinners through a Mediator; and therefore, receiving its Denomination from that principal Object, is ordinarily termed *Faith in JESUS CHRIST*.

THE Love of GOD is a delightful and affectionate Sense of the divine Perfections, which makes the Soul resign and sacrifice it self wholly unto him, desiring above all Things to please him, and delighting in nothing so much as in Fellowship and Communion

munion with him, and being ready to do or suffer any Thing for his sake, or at his pleasure. Though his Affection may have its first rise from the Favours and Mercies of GOD toward our selves, yet doth it, in its Growth and Progress, transcend such particular Considerations, and ground it self on his infinite Goodness, manifested in all the Works of Creation and Providence. A Soul, thus possessed with *Divine Love*, must needs be enlarged, towards all Mankind, in a sincere and unbounded Affection; because of the Relation they have to God, being His Creatures, and having something of His Image stamped upon them: and this is that *Charity* I named as the second Branch of Religion, and under which all the Parts of Justice, all the Duties we owe to our Neighbour are eminently comprehended: For he who doth truly love all the World, will be nearly concerned in the Interest of every one; and so far from wronging or injuring any Person, that he will resent any Evil that befalls others, as if it happened to himself.

By *Purity*, I understand a due Abstractedness from the Body, and Mastery over the inferior Appetites; or such a Temper and Disposition of Mind, as makes a Man despise and abstain from all Pleasures and Delights of Sense or Fancy, which are sinful

in themselves, or tend to extinguish or lessen our Relish of more divine and intellectual Pleasures; which doth also infer a Resoluteness to undergo all those Hardships he may meet with in the Performance of his Duty: So that not only Chastity and Temperance, but also Christian Courage and Magnanimity may come under this Head.

HUMILITY imports a deep Sense of our own Meanness, with a hearty and affectionate Acknowledgement of our owing all that we are to the divine Bounty; which is always accompanied with a profound Submission of the Will of God, and great deadness toward the Glory of the World, and Applause of Men.

These are the highest Perfections that either Men or Angels are capable of; the very Foundation of Heaven laid in the Soul; and he who hath attain'd them, need not desire to pry into the hidden Rolls of GOD's Decrees, or search the Volumes of Heaven to know what is determined about his everlasting Condition, but he may find a Copy of Gods thoughts concerning him written in his own Breast: His Love to GOD may give him Assurance of GOD's Favour to him; and those beginnings of happiness which he feels in the Conformity of the Powers of his Soul to the Nature of GOD, and Compliance with his Will, are a sure Pledge that his
Felicity

Felicity shall be perfected, and continued to all Eternity: And it is not without Reason that one said, 'I had rather see the real Impressions of a God-like Nature upon my own-Soul, than have a Vision from Heaven, or an Angel sent to tell me that my Name were inroll'd in the Book of Life.

WHEN we have said all that we can, the secret Mysteries of a new Nature and divine Life can. *Religion better never be sufficiently expressed; Language and Actions than Words cannot reach them; by Words.* nor can they be truly understood but by those Souls that are enkindled within, and awakened unto the Sense and Relish of spiritual Things; 'There is a Spirit in Man, and the Inspiration of the Almighty giveth this Understanding. The Power and Life of Religion may be better expressed in Actions than in Words; because Actions are more lively Things, and do better represent the inward Principle whence they proceed: and therefore we may take the best Measure of those gracious Indowments, from the Deportment of those in whom they reside; especially as they are perfectly exemplified in the holy Life of our blessed Saviour, a main Part of whose Business in this World was, to teach by His Practice what He did require

require of others, and to make His own Conversation an exact Resemblance of those unparallel'd Rules which he prescribed: So that if ever true Goodness was visible to mortal Eyes, it was then, when His Presence did beautify and illustrate this lower World.

*Divine Love
exemplified
in our Savi-
our.*

That sincere and devout affection wherewith his blessed Soul did constantly burn toward his heavenly Father, did express itself in an intire Resignation to his Will; it was this was his very *Meat, to do the Will, and finish the Work of him that sent him.* This was the

*His diligence
in doing God's
will.*

exercise of his Child-hood, and the constant Employment of his riper Age; he spared no travel or pains while he was about his Father's business, but took such infinite Content and Satisfaction in the Performance of it, that when, being faint and weary with his Journey, he rested himself on *Jacob's Well*, and intreated Water of the *Samaritan Woman*, the Success of his Conference with her, and the Accession that was made to the Kingdom of GOD, filled his Mind with such Delight, as seemed to have redounded to his very Body, refreshing his Spirits, and making him forget the Thirst whereof he complained before, and refuse the Meat which

he had sent his Disciples to buy. Nor was he less patient and submissive in suffering the Will of God, than diligent in doing of it: he endured the sharpest Afflictions, and extremest miseries that ever were inflicted on any Mortal, without a repining thought, or discontented Word: For though he was far from a stupid insensibility, or a fantastic or stoical Obstinacy, and had as quick a Sense of Pain as other Men, and the deepest Apprehension of what he was to suffer in his Soul, (as his *bloody sweat* and the *sore Amazement and Sorrow* which he profess, do abundantly declare) yet did he entirely submit to that severe Dispensation of Providence, and willingly acquiesced in it.

AND he pray'd to God, that *if it were possible, (or as one of the Evangelists hath it, if he were willing) that Cup might be removed; yet he gently added, Nevertheless, not my Will but Thine be done.* Of what strange Importance are the Expressions, *John xii. 27.* where he first acknowledgeth the Anguish of his Spirit, *now is my Soul troubled,* which would seem to produce a kind of Demur, *and what shall I say;* and then he goes to deprecate his Sufferings, *Father, save me from this Hour;* which he had no sooner uttered, but he doth, as it were, on

on second Thoughts, recal it in these Words, *But for this Cause came I into the World;* and concludes, *Father, glorify thy Name.* Now we must not look on this as any levity, or blameable Weakness in the blessed Jesus; he knew all along what he was to suffer, and did most resolutely undergo it; but it shews us the unconceivable weight and pressure that he was to bear, which being so afflicting and contrary to Nature, he could not think of without Terror: yet considering the will of GOD, and the glory which was to redound to him from thence, he was not only content, but desirous to suffer it.

His constant devotion. ANOTHER instance of his Love to GOD was, his delight in conversing with him

by Prayer, which made him frequently retire himself from the World, and with the greatest Devotion and Pleasure spend whole Nights in that heavenly Exercise, tho' he had no Sins to confess, and but few secular Interests to pray for; which, alas! are almost the only Things that are wont to drive us to our Devotions: Nay, we may say his whole Life was a kind of Prayer; a constant course of Communion with GOD: if the Sacrifice was not always offering, yet was the Fire still kept alive: nor was ever the blessed Jesus surprised with that Dulness, or Tepidity of Spirit, which we must many times

wrestle

wrestle with, before we can be fit for the Exercise of Devotion.

IN the Second place, I should speak of his Love and Charity toward all Men: but he who would express it, must transcribe the

His Charity to Men.

History of the Gospel, and comment upon it: for scarce any thing is recorded to have been done or spoken by him, which was not designed for the Good and Advantage of some one or other. All his miraculous Works were Instances of his Goodness as well as his Power; and they benefited those on whom they were wrought, as well as they amazed the Beholders. His Charity was not confined to his Kindred, or Relations; nor was all his Kindness swallowed up in the Endearments of that peculiar Friendship which he carried toward the beloved Disciple; but every one was his *Friend* who obeyed his *holy Commands*, John xv. 4. and *whosoever did the Will of his Father*, the same was to him as his *Brother, and Sister, and Mother*.

NEVER was any unwelcome to him who came with an honest Intention, nor did he deny any Request which tended to the Good of those that asked it: so that what was spoken of that *Roman Emperor*, whom for his Goodness they called *the darling of Mankind*, was really performed by him,

that

that never any departed from him with a heavy Countenance, except that rich Youth, *Mark x.* who was sorry to hear that the Kingdom of Heaven stood at so high a Rate, and that he could not save his Soul and his Money too. And certainly it troubled our Saviour, to see, that when a Price was in his Hand to get Wisdom, yet he had no Heart to it: the Ingenuity that appeared in his first Address, had already procured some Kindness from him; for it is said, *and Jesus, beholding him, loved him*: But must he, for his Sake, cut out a new Way to Heaven, and alter the Nature of Things, which make it impossible that a covetous Man should be happy?

AND what shall I speak of his Meekness, who could encounter the monstrous Ingratitude and Dissimulation of that Miscreant who betrayed him, in no harsher Terms than these, *Judas, betrayest thou the Son of Man with a Kiss?* What further Evidence could we desire of his fervent and unbounded Charity, than that he willingly laid down his Life even for his most bitter Enemies; and mingling his Prayers with his Blood, besought the Father that his Death might not be laid to their Charge, but might become the Means of eternal Life to those very Persons who procured it.

THE Third Branch of the *His Purity.*
Divine Life is Purity, which, as I said, consists in a neglect of worldly Enjoyments and Accommodations, in a resolute enduring all such Troubles as we meet with in the doing of our Duty. Now surely, if ever any Person was wholly dead to all the Pleasures of the natural Life, it was the blessed JESUS, who seldom tasted them when they came in his Way; but never stept out of his Road to seek them. Tho' he allowed others the Comforts of Wedlock, and honoured Marriage with his Presence; yet he chose the severity of a Virgin life, and never knew the nuptial Bed: and tho', at the same Time, he supplied the want of Wine with a Miracle, yet he would not work one for the Relief of his own Hunger in the Wilderness; so gracious and divine was the Temper of his Soul, in allowing to others such lawful Gratifications as himself thought good to abstain from, and supplying not only their more extreme and pressing Necessities, but also their smaller and less considerable Wants. We many times hear of our Saviour's Sighs and Groans, and Tears; but never that he laught, and but once that he rejoyced in Spirit; so that thro' his whole Life, he did exactly answer that Character given of him by the Prophet of old, that he was a *Man of Sorrows and acquainted*

quainted with Grief. Nor were the Troubles and Disaccommodations of his Life other than Matters of choice; for never did there any appear on the Stage of the World with greater Advantages to have raised himself to the highest secular Felicity. He who could bring together such a prodigious number of Fishes into his Disciples Net; and at another Time receive that Tribute from a Fish, which he was to pay to the Temple, might easily have made himself the richest Person in the World; nay, without any Money he could have maintained an Army powerful enough to have jostled *Cesar* out of his Throne; having oftner than once fed several Thousands with a few Loaves and small Fishes; but to shew how small Esteem he had of all the Enjoyments in the World, he chose to live in so poor and mean a Condition, that *though the Foxes had Holes, and the Birds of the Air had Nests; yet he who was Lord and Heir of all Things, had not whereon to lay his Head.*: he did not frequent the Courts of Princes, nor affect the Acquaintance or Converse of great Ones; but being reputed the Son of a Carpenter, he had Fisher-men and such other poor People for his Companions, and lived at such a Rate as suited with the Meanness of that Condition.

AND

His Humility.

AND thus I am brought unawares to speak of his Humility, the last Branch of the Divine Life, wherein he was a most eminent Pattern to us, that we might learn of him to be meek and lowly in Heart. I shall not now speak of that infinite Condescension of the eternal Son of GOD, in taking our Nature upon him; but, only reflect on our Saviour's lowly and humble Deportment, while he was in the World. He had none of those Sins and Imperfections, which may justly humble the best of Men; but he was so entirely swallowed up with a deep Sense of the infinite Perfections of GOD, that he appeared as nothing in his own Eyes; I mean, so far as he was a Creature. He considered those eminent Perfections which shined in his blessed Soul, as not his own, but the Gifts of GOD; and therefore assumed nothing to himself for them, but with the profoundest Humility renounced all Pretences to them: Hence did he refuse that ordinary Compellation of *Good Master*, when address'd to his human Nature by one who it seems was ignorant of his Divinity; *Why callest thou me good? there is none good, but GOD only.* As if he had said; the Goodness of any Creature (and such only thou takest me to be) is not worthy to be named or taken notice of; 'tis GOD alone who is originally

and essentially Good. He never made Use of his miraculous Power for Vanity or Ostentation; he would not gratify the Curiosity of the *Jews* with a Sign from Heaven, some prodigious Appearance in the Air; nor would he follow the Advice of his Country-men and Kindred, who would have had all his great Works performed in the Eyes of the World, for gaining him the greater Fame; but when his Charity had prompted him to the Relief of the miserable, his Humility made him many Times enjoin the Concealment of the Miracle; and when the Glory of GOD, and the Design for which he came into the World, required the Publication of them, he ascribeth the Honour of all to his Father, telling them, *That of himself he was able to do nothing.*

I cannot insist on all the Instances of Humility in his Deportment towards Men; his withdrawing himself when they would have made him a King, his Subjection not only to his blessed Mother, but to her Husband during his younger Years, and his Submission to all the Indignities and Affronts, which his rude and malicious Enemies put upon him; the History of his holy Life recorded by those who conversed with him, is full of such Passages as these: And indeed the serious and attentive Study of it, is the best Way to get right Measures of Humility, and
all

all the other Parts of Religion, which I have been endeavouring to describe.

BUT now that I may lessen your Trouble of reading a long Letter by making some Pauses in it; let me here subjoin a Prayer that might be proper, when one, who had formally entertain'd some false Notions of Religion, begins to discover what it is.

A P R A Y E R.

" I NFINITE and eternal Majesty, Author
" and Fountain of Being and Blessedness,
" how little do we poor sinful Creatures know
" of thee, or the Way to serve and please thee!
" We talk of Religion and pretend unto it;
" but alas! how few are there that know
" and consider what it means! How easily
" do we mistake the Affections of our Na-
" ture, and Issues of Self-love, for those di-
" vine Graces, which alone can render us
" acceptable in thy Sight! It may justly
" grieve me to consider, that I should have
" wandred so long, and contented myself so
" often with vain Shadows, and false ima-
" ges of Piety and Religion; yet I cannot
" but acknowledge and adore thy Goodness,
" who has been pleased in some Measure to
" open mine Eyes, and let me see what it is
" at

" at which I ought to aim. I rejoice to con-
 " sider, what mighty Improvements my Na-
 " ture is capable of, and what a divine
 " Temper of Spirit doth shine in those
 " whom thou art pleased to chuse, and caus-
 " est to approach unto thee. Blessed be
 " thine infinite Mercy, who sentest thine
 " own Son to dwell among Men, and instruct
 " them by his Example, as well as his
 " Laws, giving them a perfect Pattern of
 " what they ought to be. O! that the ho-
 " ly Life of the blessed JESUS may be al-
 " ways in my Thoughts, and before mine
 " Eyes, till I receive a deep Sense and Im-
 " pression of those excellent Graces that
 " shined so eminently in him, and let me
 " never cease my Endeavours, till that
 " new and divine Nature prevail in my
 " Soul, and CHRIST be formed within
 " me.

AND now, my dear Friends, having
 discovered the Nature of true Reli-
 gion, before I proceed any
The Excellen- further, it will not perhaps
cy and Ad- be unfit to fix our Medita-
vantage of tions a little on the Excel-
Religion. lency and Advantages of it,
 that we may be excited to
 the

the more vigorous and diligent Prosecution of those Methods whereby we may attain to great a Felicity. But, alas ! what Words shall we find to express that inward Satisfaction, those hidden Pleasures which can never be rightly understood, but by those holy Souls who feel them ? *A Stranger intermeddleth not with their Joy.* * Holiness is the right Temper, the vigorous and healthful Constitution of the Soul ; its Faculties had formerly been enfeebled and disordered ; so that they could not exercise their natural Functions ; it had wearied itself with endless tossings and rollings, and was never able to find any Rest : now that Distemper being removed, it feels itself well, there is a due Harmony in its Faculties, and a sprightly Vigour possesseth every Part ; the Understanding can discern what is good, and the Will can cleave unto it ; the Affections are not tied to the Motions of Sense, and the Influence of external Objects ; but they are stirred by more divine Impressions, are touched by a Sense of invisible Things.

LET us descend, if you please, into a nearer and more particular View of Religion, in those several Branches of it which were named before : Let us consider that Love and Af-

The Excellency of Divine Love.

section

* Prov. 14. 10.

fection wherewith holy Souls are united to God, that we may see what Excellency and Felicity is involved in it. Love is that powerful and prevalent Passion, by which all the Faculties and Inclinations of the Soul are determined, and on which both its Perfection and Happiness depend. The Worth and Excellency of a Soul is to be measured by the Object of its Love; he who loveth mean and sordid Things, doth thereby become base and vile; but a noble and well placed Affection, doth advance and improve the Spirit unto a Conformity with the Perfections which it loves. The Images of these do frequently present themselves unto the Mind, and by a secret Force and Energy insinuate into the very Constitution of the Soul, and mould and fashion it unto their own Likeness; hence we may see, how easily Lovers or Friends do slide into the Imitation of the Persons whom they affect; and how, even before they are aware, they begin to resemble them, not only in the more considerable Instances of their Deportment, but also in their Voice and Gesture, and that which we call their Mien and Air; and certainly, we should as well transcribe the Virtues and inward Beauties of the Soul, if they were the Object and Motive of our Love. But now, as all the Creatures we converse with, have their Mixture and Al-

loy, we are always in hazard to be sullied and corrupted by placing our Affection on them : Passion doth easily blind our Eyes, so that we first approve, and then imitate the Things that are blameable in them. The true Way to improve and ennoble our Souls, is by fixing our Love on the divine Perfections, that we may have them always before us, and derive an Impression of them on our selves, and *beholding with open Face as in a Glass the Glory of the Lord, we may be changed into the same Image from Glory to Glory* : He who with a generous and holy Ambition, hath raised his Eyes toward that uncreated Beauty and Goodness, and fixed his Affection there, is quite of another Spirit, of a more excellent and heroick Temper than the rest of the World, and cannot but infinitely disdain all mean and unworthy Things ; will not entertain any low or base Thoughts, which might disparage his high and noble Pretensions. Love is the greatest and most excellent Thing we are Masters of ; and therefore it is Folly and baseness to bestow it unworthily : it is, indeed the only Thing we can call our own, other Things may be taken from us by Violence ; but none can ravish our Love : if any Thing else be counted ours, by giving our Love, we give all, so far as we make over our Hearts and Wills, by which we
pos-

possess our other Enjoyments : it is not possible to refuse him any Thing, to whom by Love we have given ourselves : Nay, since it is the Privilege of Gifts, to receive their Value from the Mind of the Giver, and not to be measured by the Event, but by the Desire ; he who loveth, may, in some Sense be said, not only to bestow all that he hath, but all Things else which may make the beloved Person happy ; since he doth heartily wish them, and would really give them, if they were in his Power : In which Sense it is, that one makes bold to say, *That Divine Love doth in a manner give GOD unto himself, by the Complacency it takes in the Happiness and Perfection of his Nature* : But tho' this may seem too strained an Expression, certainly Love is the worthiest Present we can offer unto GOD, and it is extremely debased when we bestow it another Way.

WHEN this Affection is misplaced, it doth often vent it self in such Expressions as point at its genuine and proper Object and insinuate where it ought to be placed. The flattering and blasphemous Terms of Adoration, wherein Men do sometimes express their Passion, are the Language of that Affection which was made and designed for GOD : As he, who is accustomed to speak to some great Person, doth perhaps

unawares accost another with those Titles he was wont to give to him: But, certainly, that Passion which accounteth its Object a Deity, ought to be bestowed on him who really is so; those unlimited Submissions which would debase the Soul, if directed to any other, will exalt and ennoble it, when placed here: Those Chains and Cords of Love, are infinitely more glorious than Liberty itself: This Slavery is more Noble than all the Empires in the World.

AGAIN, as Divine Love doth advance and elevate the Soul; so it is

that alone which can make it happy: the highest and most ravishing Pleasures, the most solid and substantial Delights, that Human Nature is capable of, are those which arise from the Endearments of a well-placed and successful Affection. That which imbitters Love, and makes it ordinarily a very troublesome and hurtful Passion, is the placing it on those who have not worth enough to deserve it, or Affection and Gratitude to requite it, or whose Absence may deprive us of the Pleasure of their Converse, or their Miseries occasion our Trouble. To all these Evils are they exposed, whose chief and supreme Affection is placed on Creatures like themselves; but the Love of God delivers us from them all.

The Advantages of Divine Love.

FIRST,

FIRST, I say, Love must needs be miserable, and full of Trouble and *The Worth of the Object.* Disquietude, when there is not Worth and Excellency enough in the Object to answer the Vastness of its Capacity: So eager and violent a Passion cannot but fret and torment the Spirit, when it finds not wherewith to satisfy its Cravings; and indeed so large and unbounded is its Nature, that it must be extremely pinched, and straitned, when confined to any Creature: Nothing below an infinite Good can afford it room to stretch it self, and exert its Vigour and Activity. What is a little Skin-deep Beauty, or some small Degrees of Goodness, to match or satisfy a Passion which was made for God; designed to embrace an infinite Good? No wonder Lovers do so hardly suffer any Rival, and do not desire that others should approve their Passion by imitating it: They know the scantiness and narrowness of the Good which they love, that it cannot suffice Two, being in Effect too little for One. Hence Love *which is strong as Death,* occasioneth *Jealousy, which is cruel as the Grave;* the Coals whereof, are Coals of Fire, which hath a most violent Flame.

BUT *divine Love* hath no mixture of this Gall; when once the Soul is fixed on that Supreme and All-sufficient Good, it finds

so much Perfection and Goodness, as doth not only answer and satisfy its Affection, but master and over-power it too: It finds all its Love to be too faint and languid for such a noble Object, and is only sorry that it can command no more. It wisheth for the Flames of a *Seraph*, and longs for the Time when it shall be wholly melted and dissolved into Love; and because it can do so little itself, it desires the Assistance of the whole Creation, that Angels and Men would concur with it in the Admiration and Love of those infinite Perfections.

AGAIN, Love is accompanied with Trouble, when it misseth a suitable Return of Affection: *The Certain-Love is the most valuable* *is to be Bestowed* *Thing we can bestow, and by loved again.* giving it we do in effect give all that we have; and therefore it must needs be afflicting to find so great a Gift despised, that the Present which one hath made of his whole Heart, cannot prevail to obtain any Return. Perfect Love is a kind of Self-denial, a wandering out of our selves; it is a kind of voluntary Death, wherein the Lover dies to himself, and all his own Interests, not thinking of them, nor caring for them any more, and minding nothing but how he may please and gratifie the Party whom he loves: Thus, he is quite undone

unless he meets with reciprocal Affection; he neglects himself, if the other hath no regard to him; but if he be beloved, he is revived, as it were, and liveth in the Soul and Care of the Person whom he loves; and now he begins to mind his own Concernment, not so much because they are his, as because the Beloved is pleased to own an Interest in them: he becomes dear unto himself, because he is so unto the other.

BUT why should I enlarge in so known a Matter, nothing can be more clear than that the Happiness of Love depends on the Return it meets with; and herein the *Divine Lover* hath unspeakably the Advantage, having placed his Affection on him whose Nature is Love, whose Goodness is as Infinite as his Being, whose Mercy prevented us when we were his Enemies, therefore cannot chuse but embrace us when we are become his Friends. It is utterly impossible that GOD should deny his Love to a Soul wholly devoted to him, and which desires nothing so much as to serve and please him; he cannot disdain his own Image, nor the Heart in which it is engraven: Love is all the Tribute which we can pay him, and it is the Sacrifice which he will not despise.

Another thing which disturbs the Pleasure of Love, and renders it a miserable and unquiet Passion, is
The presence

Ab

Absence and Separation from *of the beloved* those we Love. It is not *ed Person* without a sensible Affliction that Friends do part, tho' for some little Time; it is sad to be deprived of that Society which is so delightful; our Life becomes tedious, being spent in an impatient Expectation of the happy Hour wherein we may meet again; but if Death hath made the Separation, as some time or other it must, this occasions a Grief scarce to be parallel'd by all the Misfortunes of human Life, and wherein we may pay dear enough for the Comforts of our Friendship. But O how happy are those, who have placed their Love on him who can never be Absent from them! they need but open their Eyes, and they shall every where behold the traces of his Presence and Glory, and converse with him whom their Soul loveth; and this makes the darkest Prison, or wildest Desert, not only supportable, but delightful to them.

In fine, a Lover is miserable, if the Person whom he loveth be so; they who have made an Exchange of Hearts by Love, get thereby an Interest in one another's Happiness and Misery: and this makes Love a troublesome Passion, when placed on Earth. The most Fortunate Person hath

The divine Love makes us partake of an infinite Happiness.

Grief enough to mar the Tranquillity of his Friend, and it is hard to hold it out, when we are attacked on all Hands, and suffer not only in our own Person, but in another's. But if God were the Object of our Love, we should share in an infinite Happiness without any Mixture or possibility of Diminution: we should Rejoyce to behold the Glory of God, and receive Comfort and Pleasure from all the praises wherewith Men and Angels do extol him. It should delight us, beyond all Expression, to consider that the beloved of our Souls is infinitely Happy in himself, and that all his Enemies cannot shake or unsettle his Throne; *that our God is in the Heavens, and doth whatsoever he pleaseth.*

BEHOLD, on what sure Foundations his Happiness is built, whose Soul is possessed with divine Love, whose Will is transformed into the Will of God, and whose greatest desire is, that his Maker should be pleased! O the Peace, the Rest, the Satisfaction that attendeth such a temper of Mind!

WHAT an infinite Pleasure must it needs be, thus, as it it were, to lose ourselves in him, and being swallowed up in the overcoming sense of his Goodness, to offer ourselves a living Sacrifice, always ascending unto him in Flames of Love.

He that loveth God finds sweetness in every Dispensation.

Love. Never doth a Soul know what solid Joy and substantial Pleasure is, till once, being weary of itself, it renounce all Propriety, give itself up unto the Author of its being, and feel itself become an hallowed and devoted Thing, and can say, from an inward Sense and Feeling, *My beloved is Mine*, (I account all his Interest mine own) *and I am his*: I am content to be any Thing for him, and care not for myself, but that I may serve him. A Person, moulded into this Temper, would find Pleasure in all the Dispensations of Providence; temporal Enjoyments would have another relish, when he should taste the divine Goodness in them, and consider them as Tokens of Love sent by his dearest Lord and Maker: And Chastilements, tho' they be not joyous, but grievous, would hereby lose their Sting, the Rod as well as the Staff would comfort him: He would snatch a Kiss from the Hand that was smiting him, and gather Sweetness from that Severity: Nay, he would rejoice, that tho' God did not the Will of such a worthless and foolish Creature as himself, yet he did his own Will, and accomplished his own Designs, which are infinitely more holy and wise.

THE Exercises of Religion, which to others are insipid and tedious, do yield the highest Pleasure *The Duties*

of Religion and Delight to Souls possessed with divine Love; they *are delight-* fed with divine Love; they *ful to him.* rejoice when they are called to go up to the House of the Lord, that they may see his Power and his Glory, as they have formerly seen it in the Sanctuary. † They never think themselves so happy, as when, having retired from the World, and gotten free from the Noise and Hurry of Affairs, and silenced all their clamorous Passions; (those troublesome Guests within) they have placed themselves in the Presence of God, and entertain Fellowship and Communion with him: They delight to adore his Perfections, and recount his Favours, and to protest their Affection to him, and tell him a thousand Times that they love him; to lay out their Troubles or Wants before him, and disburden their Hearts in his Bosom. Repentance itself is a delightful Exercise, when it floweth from the Principle of Love; there is a secret Sweetness which accompanieth those Tears of Remorse, those meltings and relentings of a Soul returning unto God, and lamenting its former Unkindness.

The Severities of a holy Life, and that constant Watch which we are obliged to keep over our Hearts and Ways, are very troublesome to those who are only ruled and acted by an external Law, and have no Law

in their Minds inclining them to the Performance of their Duty ; but where divine Love possesseth the Soul, it stands as Centinel to keep out every Thing that may offend the Beloved, and doth disdainfully repulse those Temptations which assault it ; it complieth cheerfully, not only with explicite Commands, but with the most secret Notices of the Beloved's Pleasure, and is ingenuous in discovering what will be most grateful and acceptable unto him : It makes Mortification and Self-denial change their harsh and dreadful Names, and become easy, sweet and delightful Things..

BUT I find this Part of my Letter swell bigger than I designed, (indeed who would not be tempted to dwell on so pleasant a Theme) I shall endeavour to compensate it by Brevity in the other Points.

THE next Branch of the *Divine Life* is an universal Charity and Love : The Excellency of this Grace will be easily acknowledged ; for what can be more noble and generous than a

The Excellency of Charity.

Heart enlarged to embrace the whole World, whose Wishes and Designs are levelled at the good and welfare of the Universe, which considereth every Man's Interest as its own ? He who loveth his Neighbour as himself, can never entertain any base or injurious

Thought,

Thought, or be wanting in Expressions of Bounty : He had rather suffer a thousand Wrongs, than be guilty of one ; and never accounts himself happy, but when some one or other hath been benefited by him : The Malice or Ingratitude of Men is not able to resist his Love : He overlooks their Injuries, and pities their Folly, and overcomes their Evil with Good ; and never designs any other Revenge against his most bitter and malicious Enemies, than to put all the Obligations he can upon them, whether they will or not. Is it any wonder that such a Person be revered and admired, and accounted the Darling of Mankind ? This inward Goodness and Benignity of Spirit reflects a certain Sweetness and Serenity upon the very Countenance, and makes it amiable and lovely : It inspireth the Soul with a noble Resolution and Courage, and makes it capable of enterprizing and effecting the highest Things. Those heroick Actions which we are wont to read with Admiration, have, for the most Part, been the Effects of the Love of one's Country, or of particular Friendships ; and certainly, a more extensive and universal Affection must be much more powerful and efficacious.

AGAIN, as *Charity* flows from a noble and excellent Temper, so it is
The Plea- accompanied with the greatest
 Sa-

Satisfaction and Pleasure: It *sure that at-*
delights the Soul to feel itself *tends it.*
thus enlarged, and to be deli-
vered from those disquieting as well as de-
formed Passions, Malice, Hatred, and Envy;
and become gentle, sweet and benign. Had
I my choice of all Things that might tend
to my present Felicity, I would pitch upon
this, to have my Heart possessed with the
greatest Kindness and Affection towards all
Men in the World. I am sure this would
make me partake in all the Happiness of
others; their inward Endowments and out-
ward Prosperity; every Thing that did Be-
nefit and Advantage them, would afford me
Comfort and Pleasure: And tho' I should
frequently meet with Occasions of Grief and
Compassion, yet there is a Sweetness in Com-
miseration, which makes it infinitely more
desireable than a stupid Insensibility: And
the Consideration of that infinite Goodness
and Wisdom which governs the World, might
repress any excessive Trouble for particular
Calamities that happen in it: And the
Hopes or Possibility of Mens After-happi-
ness, might moderate their Sorrow for their
present Misfortunes. Certainly, next to the
Love and Enjoyment of God, that ardent
Charity and Affection wherewith blessed
Souls do embrace one another, is justly to be
reckoned as the greatest Felicity of those Re-
gions

gions above; and did it universally prevail in the World, it would anticipate that Blessedness, and make us taste of the Joys of Heaven upon Earth.

THAT which I named as a *third* Branch of Religion was *Purity*; and *The excellency of Purity.* you may remember I described it to consist in a Contempt of sensual Pleasures, and resoluteness to undergo those Troubles

and Pains we may meet with in the Performance of our Duty. Now, the naming of this may suffice to recommend it as a most noble and excellent Quality. There is no Slavery so base, as that whereby a Man becomes a Drudge to his own Lusts; nor any Victory so glorious, as that which is obtained over them. Never can that Person be capable of any Thing that is noble and worthy, who is sunk in the gross and feculent Pleasure of Sense, or bewitched with the light and airy Gratifications of Fancy; but the religious Soul is of a more sublime and divine Temper; it knows it was made for higher Things, and scorns to step aside one Foot out of the Ways of Holiness, for the obtaining any of these.

AND this Purity is accompanied with a great deal of Pleasure; what *The Delights it affords.* soever defiles the Soul, disturbs it too; all impure Delights have a Sting in them

and

and leave Smart and Trouble behind them; Excess and Intemperance, and all inordinate Lusts, are so much Enemies to the Health of the Body, and the Interests of this present Life, that a little Consideration might oblige any rational Man to forbear them on that very Score; and if the religious Person go higher, and do not only abstain from noxious Pleasures, but neglect those that are innocent, this is not to be look'd upon as any violent and uneasie Restraint, but as the Effect of better Choice, that their Minds are taken up in the Pursuit of more sublime and refined Delights, so that they cannot be concerned in these; any Person that is engaged in a violent and passionate Affection, will easily forget his ordinary Gratifications, will be little Curious about his Diet, or his bodily Ease, or the Diversions he was wonted to delight in. No wonder then, if Souls overpowered with *Divine Love*, despise Inferiour Pleasures, and be almost ready to grudge the Body its necessary Attendance for the common Accommodations of Life, judging all these Impertinent to their main Happiness, and those higher Enjoyments they are pursuing. As for the Hardships they may meet with, they rejoice in them, as Opportunities to exercise and testify their Affection: And since they are able to do so little for God, they are glad of the Honour to suffer for him.

THE last Branch of Religion, is *Humility*; and however to vulgar and carnal Eyes, this may appear an abject, base and despicable Quality, yet really the Soul of Man is not capable of an higher and more noble Endowment: It is a silly Ignorance that begets Pride; but Humility arises from a nearer Acquaintance with excellent Things, which keeps Men from doating on Trifles, or admiring themselves because of some petty Attainments. Noble and well-educated Souls, have no such high Opinion of Riches, Beauty, Strength, and other such like Advantages, as to value themselves for them, or despise those that want them: And as for inward Worth and real Goodness, the Sense they have of the Divine Perfections, makes them think very meanly of any Thing they have hitherto attain'd, and be still endeavouring to surmount themselves, and make nearer approaches to those infinite Excellencies which they admire.

I know not what Thoughts People may have of *Humility*, but I see almost every Person pretending to it, and shunning such Expressions and Actions as may make them to be accounted Arrogant and Presumptuous; so that those who are most desirous of Praise, will be loath to commend themselves. What

are

are all those Complements and Modes of Civility, so frequent in our ordinary Converse, but so many Protestations of the Esteem of others, and the low Thoughts we have of our selves? And must not that *Humility* be a noble and excellent Endowment, when the very Shadows of it are accounted so necessary a Part of good Breeding?

AGAIN, this Grace is accompanied with a great deal of Happiness and Tranquillity: The proud *The Pleasure* and arrogant Person is a *and Sweetness* Trouble to all that converse of an humble with him, but most of all un *Temper.* to himself; every thing is enough to vex him; but scarce any thing sufficient to content and please him; he is ready to quarrel with every thing that falls out, as if he himself were such a considerable Person, that God Almighty should do every Thing to gratify him, and all the Creatures of Heaven and Earth should wait upon him, and obey his Will; the Leaves of high Trees do shake with every Blast of Wind; and every Breath, every evil Word, will disquiet and torment an arrogant Man; but the Humble Person hath the Advantage when he is despised, that none can think more meanly of him, than he doth of himself; and therefore he is not troubled at the Matter, but can easily bear those Reproach-

es which wound the other to the Soul; and withal, as he is less affected with Injuries, so indeed, he is less obnoxious unto them; *Contention which cometh of Pride*, betrays a Man into a thousand Inconveniencies, which those of a meek and lowly *Temper* seldom meet with. True and genuine Humility begetteth both a Veneration and Love among all wise and discerning Persons, while Pride defeateth its own Design, and depriveth a Man of that Honour it makes him pretend to.

BUT as the chief Exercises of *Humility* are those which relate unto Almighty GOD, so these are accompanied with the greatest Satisfaction and Sweetness; it is impossible to express the great Pleasure and Delight, which religious Persons feel in the lowest Prostrations of their Soul before GOD, when having a deep Sense of the divine Majesty and Glory, they sink (if I may so speak) to the Bottom of their Beings, and vanish and disappear in the Presence of GOD, by a serious and affectionate Acknowledgment of their own Nothingness, and the Shortness and Imperfections of their Attainments; when they understand the full Sense and Emphasis of the *Psalmist's* Exclamations, *Lord, what is Man?* And can utter it with the same Affection. Never did any haughty and ambitious Person receive the Praises and Applauses

plauses of Men with so much Pleasure, as the Humble and Religious do renounce them, *Not unto us, O Lord, not unto us, but unto thy Name give Glory, &c.*

THUS I have spoken something of the Excellencies and Advantage of Religion, in its several Branches; but should be very injurious to the Subject, did I pretend to have given any perfect Account of it. Let us acquaint ourselves with it, *My dear Friend*, Let us acquaint our selves with it, and Experience will teach us more than all that ever hath been spoken or written concerning it. But if we may suppose the Soul to be already awaken'd unto some longing Desires after so great a Blessedness, it will be good to give them vent, and suffer them to issue forth in some such Aspirations as these.

A P R A Y E R.

“GOOD GOD! what a mighty Felicity
 “is this to which we are called? How
 “graciously hast thou join'd our Duty and
 “Happiness together, and prescribed that
 “for our Work, the Performance whereof is
 “a great Reward! And shall such silly
 “Worms be advanced to so great a Height?
 “Wilt thou allow us to raise our Eyes to

" thee ? Wilt thou admit and accept our Af-
 " fection ? Shall we receive the Impression
 " of thy divine Excellencies, by beholding
 " and admiring them, and partake of thy
 " infinite Blessedness and Glory, by lov-
 " ing thee, and rejoicing in them ? O
 " the Happiness of those Souls that have
 " broken the Fetters of Self-love, and disin-
 " tangled their Affection from every narrow
 " and particular Good, whose Understand-
 " ings are enlightned by thy holy Spirit,
 " and their Wills enlarged to the Extent of
 " thine, who love thee above all Things,
 " and all Mankind for thy sake ! I am per-
 " swaded, O GOD, I am perswaded that I
 " can never be happy, till my carnal and
 " corrupt Affections be mortified, and the
 " Pride and Vanity of my Spirit be subdu-
 " ed, and till I come seriously to despise the
 " World, and think nothing of myself. But,
 " O when shall it once be ! O when wilt
 " thou come unto me, and satisfy my Soul
 " with thy Likeness, making me holy as
 " thou art holy, even in all Manner of Con-
 " versation ! Hast thou given me a Prospect
 " of so great a Felicity, and wilt thou not
 " bring me unto it ? Hast thou excited these
 " Desires in my Soul, and wilt thou not al-
 " so satisfy them ? O teach me to do thy
 " Will, for thou art my GOD, thy Spirit is
 " good, lead me unto the Land of Upright-
 " ness.

"ness. Quicken me, O Lord, for thy Name's
" sake, and perfect that which concerneth
" me : Thy Mercy, O Lord, endureth for
" ever, forsake not the Works of thine own
" Hands.

I HAVE hitherto considered wherein true
Religion doth consist,
and how desirable a Thing *The despondent*
it is; but when one sees *Thoughts of*
how infinitely distant the *some newly*
common Temper and Frame *awaken'd to a*
of Men is from it, he may *right Sense of*
perhaps be ready to despond, *Things.*
and give over, and think it
utterly impossible to be attain'd : He may
sit down in Sadness, and bemoan himself,
and say in the Anguish and Bitterness of
his Spirit, " They are happy indeed whose
" Souls are awaken'd unto the divine Life;
" who are thus renewed in the Spirit of their
" Minds; but alas ! I am quite of another
" Constitution, and am not able to effect so
" mighty a Change : If outward Observan-
" ces could have done the Business, I might
" have hoped to acquit myself by Diligence
" and Care; but since nothing but a new
" Nature can serve the Turn, what am I
" able to do ? I could bestow all my Goods
E 3 in

" in Oblations to GOD, or Alms to the
 " poor, but cannot command that Love and
 " Charity, without which this Expence
 " would profit me nothing. * This Gift of
 " GOD cannot be purchased with Money :
 " † If a Man should give all the Substance
 " of his House for Love, it would utterly
 " be contemned : I could pine and macerate
 " my Body, and undergo many Hardships
 " and Troubles ; but I cannot get all my
 " Corruptions starved, nor my Affections
 " wholly weaned from earthly Things :
 " There is still some worldly Desires lurk-
 " ing in my Heart, and those Vanities that
 " I have shut out of the Doors, are always
 " getting in by the Windows. I am many
 " Times convinced of my own Meanness, of
 " the Weakness of my Body, and the far
 " greater Weakness of my Soul ; but this
 " doth rather beget Indignation and Discon-
 " tent, than true Humility in my Spirit :
 " And though I should come to think mean-
 " ly of myself, yet I cannot endure that
 " others should think so too. In a Word,
 " when I reflect on my highest and most
 " specious Attainments, I have Reason to
 " suspect, that they are all but the Effects
 " of Nature, the Issues of Self-love acting
 " under several Disguises : And this Princi-
 " ple is so powerful, and so deeply rooted in

* *Acts* viii. 20. † *Cant.* viii. 7.

“ me, that I can never hope to be delivered
 “ from the Domintion of it. I may toſs and
 “ turn as a Door on the Hinges, but can ne-
 “ ver get clear off, or be quite unhinged of
 “ Self, which is ſtill the Center of all my
 “ Motions: So that all the Advantage I can
 “ draw from the Diſcovery of Religion, is
 “ but to ſee, at a huge Diſtance, that Feli-
 “ city which I am not able to reach; like a
 “ Man in a Ship-wreck, who decerns the
 “ Land, and envies the Happineſs of thoſe
 “ who are there, but thinks it impoſſible for
 “ himſelf to get aſhore.

THESE, I ſay, or ſuch like deſponding
 Thoughts, may ariſe in the
 Minds of thoſe Perſons who *The Unreaſo-*
 begin to conceive ſomewhat *nableneſs of*
 more of the Nature and Ex- *theſe Fears.*
 cellency of Religion than be-
 fore: They have ſpy'd the Land, and ſeen
 that it is exceeding good, that it floweth
 with Milk and Hony; but they find they
 have the Children of *Anak* to grapple with,
 many powerful Luſts and Corruptions to
 overcome, and they fear, they ſhall never
 prevail againſt them. But, why ſhould we
 give way to ſuch diſcouraging Suggestions?
 Why ſhould we entertain ſuch unreaſonable
 Fears, which damp our Spirits, and weaken
 our Hands, and augment the Difficulties of
 our Way? Let us encourage ourſelves, my
 dear

dear Friend, let us encourage ourselves with those mighty Aids we are to expect in this Spiritual Warfare, for greater is he that is for us, than all that can rise up against us. *The eternal God is our Refuge, * and underneath are the everlasting Arms. Let us be strong in the Lord, and the Power of his Might,* for it is he that shall tread down our Enemies : God hath a tender Regard unto the Souls of Men, and is infinitely willing to promote their Welfare : He hath condescended to our Weakness, and declared with an Oath, that he hath no Pleasure in our Destruction. There is no such Thing as Despise or Envy lodged in the Bosom of that ever blessed Being, whose Name and Nature is Love. He created us at first in a happy Condition, and now when we are fallen from it, † *He hath laid Help upon one that is mighty to save,* hath committed the Care of our Souls to no meaner Person than the eternal Son of his Love. It is he that is the Captain of our Salvation, and what Enemies can be too strong for us, when we are fighting under his Banners ? Did not the Son of God come down from the Bosom of his Father, and pitch his Tabernacle among the Sons of Men, that he might recover and propagate the divine Life, and restore the Image of God in their Souls.

* Deut. xxxiii. 27. † Psalm lxxxix. 19.

Souls. All the mighty Works which he performed, all the sad Afflictions which he sustained, had this for their Scope and Design; for this did he labour and toil; for this did he bleed and die: * *He was with Child, he was in Pain, and hath he brought forth nothing but Wind, hath he wrought no Deliverance in the Earth? † Shall he not see of the Travel of his Soul? Certainly it is impossible that this great Contrivance of Heaven should prove abortive, that such a mighty Undertaking should fail and miscarry: It hath already been effectual for the Salvation of many Thousands, who were once as far from the Kingdom of Heaven as we can suppose ourselves to be, and our ‡ High Priest continueth for ever, and is able to save them to the uttermost that come unto God by him: He is tender and compassionate, he knoweth our Infirmities, and had Experience of our Temptations, § *A bruised Reed will he not break, and smoking Flax will he not quench, till he send forth Judgment unto Victory.* He hath sent out his holy Spirit, whose sweet but powerful Breathings are still moving up and down in the World, to quicken and revive the Souls of Men, and awaken them unto the Sense and feeling of those divine Things*

* Isa. xxix. 18, 19. † Isa. l.iii. 11. *
‡ Heb. vii. 24, 25. § Matth. xii. 20.

Things for which they were made, and is ready to assist such weak and languishing Creatures as we are, in our Essays towards Holiness and Felicity; and when once it hath taken hold of a Soul, and kindled in it the smallest Spark of divine Love, it will be sure to preserve and cherish, and bring it forth into a Flame, * *which many Waters shall not quench, neither shall the Floods be able to drown it.* Whenever this Day begins to dawn, † *And the Day Star to arise in the Heart,* it will easily dispel the Powers of Darkness, and make Ignorance and Folly, and all the corrupt and selfish Affections of Men, flee away as fast before it as the Shades of Night, when the Sun cometh out of his Chambers: ‡ *For the Path of the Just is as the shining Light, which shineth more and more unto the perfect Day.* § *They shall go on from Strength to Strength, till every one of them appear before God in Sion.*

WHY should we think it impossible, that true Goodness and universal Love should ever come to sway and prevail in our Souls? Is not this their primitive State and Condition; their native and genuine Constitution as they came first from the Hands of their Maker? Sin and Corruption are but Usur-

pers,

* Cant. viii. 7. † 2 Pet. i. 19.

‡ Prov. iv. 18. § Psalm lxxxiv. 7.

pers, tho' they have long kept the Possession, yet *from the beginning it was not so*. That inordinate Self-love which one would think were rooted in our very Being, and interwoven with the Constitution of our Nature, is nevertheless of foreign Extraction, and had no Place at all in the State of Integrity. We have still so much Reason left as to condemn it; our Understandings are easily convinced, that we ought to be wholly devoted to him, from whom we have our Being, and to Love Him infinitely more than our selves, who is infinitely better than we; and our Wills would readily comply with this, if they were not disordered and put out of Tune: and is not he who made our Souls, able to rectifie and mend them again? Shall we not be able by his Assistance, to vanquish and expell those violent Intruders, Heb. 11. 34. *and turn unto flight the Armies of the Aliens?*

No sooner shall we take up Arms in this Holy War, but we shall have all the Saints on Earth, and all the Angels in Heaven engaged on our Party: The Holy Church throughout the World, is daily interceeding with God, for the success of all such Endeavours, and doubtless those Heavenly Hosts above are nearly concerned in the Interests of Religion, and infinitely desirous to see the *Divine Life* thriving and prevailing

ing in this inferiour World; and that the Will of GOD may be done by us on Earth as it is done by themselves in Heaven; And may we not then Encourage our selves, as the Prophet did his Servant, when he shewed him the Horses and Chariots of Fire; 2 Kings 6. 16, 17. *Fear not, for they that be with us, are more than they that be against us.*

AWAY then with all perplexing Fear, and desponding Thoughts: *We must do what we can, and depend on the Divine Assistance.* To undertake vigorously, and rely confidently on the divine Assistance, is more than half the Conquest: *Let us arise, and be doing, and the LORD will be with us,*

Chron. 22. 16. It is true, Religion in the Souls of Men, is the immediate Work of GOD, and all our natural Endeavours can neither produce it alone, nor merit those supernatural Aids by which it must be wrought: The Holy Ghost must come upon us, and the Power of the Highest must overshadow us, before that Holy Thing can be begotten, and CHRIST be formed in us: But yet we must not expect that this whole work should be done without any concurring Endeavours of our own; we must not ly loitering in the Ditch, and wait till Omnipotence pull us from thence: No, no, we

we must bestir our selves, and actuate those Powers which we have already received: We must put forth ourselves to our utmost Capacities, and then we may hope that *our Labour shall not be in vain in the LORD,* 1 Cor. 15. 58. All the Art and Industry of Man cannot form the smallest Herb, or make a Stalk of Corn to grow in the Field; it is the Energy of Nature, and the Influences of Heaven which produce this Effect; it is *GOD who causeth the Grass to grow, and Herb for the Service of Man;* Psal. 104. 14. And yet no Body will say, that the Labours of the Husbandman are useless, or unnecessary: So likewise the Human Soul is immediately created by GOD; it is he who both formeth and enliveneth the Child, and yet he hath appointed the Marriage-bed, as the ordinary Means for the Propagation of Mankind. Though there must interveen a Stroke of Omnipotence to effect this mighty Change in our Souls, yet ought we to do what we can, to fit and prepare our selves; Jer. 4. 3. for we must break up our fallow Ground, and root out the Weeds, and pull up the Thorns, that so we may be more ready to receive the Seeds of Grace, and the Dew of Heaven. It is true, GOD hath been found of some who sought him not; he hath cast himself in their Way, who were quite out of his; he hath laid hold upon them, and stopt their Course on a sudden; for

So was St. Paul converted in his Journey to *Damascus*: But certainly this is not GOD's ordinary Method of dealing with Men, though he hath not ty'd himself to Means, yet he hath ty'd us to the Use of them; and we have never more Reason to expect the Divine Assistance, than when we are doing our utmost Endeavours. It shall therefore be my next Work, to shew what Course we ought to take for attaining that blessed Temper I have hitherto described. But here, if in delivering my own Thoughts, I shall chance to differ from what is, or may be said by others in this Matter, I would not be thought to contradict and oppose them, more than Physicians do when they prescribe several Remedies for the same Disease, which perhaps are all useful and good. Every one may propose the Method he judges most proper and convenient, but he doth not thereby pretend that the Cure can never be effected, unless that be exactly observed. I doubt it hath occasioned much unnecessary disquietude to some holy Persons, that they have not found such a regular and orderly Transaction in their Souls, as they have been described in Books; that they have not passed through all those Steps and Stages of Conversion, which some (*who perhaps have felt them in themselves*) have too peremptorily prescribed unto others: God hath several Ways of dealing with the Souls of Men,

and

and it sufficeth if the Work be accomplish-
ed, whatever the Methods have been.

AGAIN, tho' in proposing Directions,
I must follow that Order which the Nature
of Things shall lead to; yet I do not mean
that the same Method should be so punctu-
ally observed in the Practice, as if the latter
Rules were never to be heeded till some con-
siderable Time have been spent in practising
the former: The Directions I intend are
mutually conducive one to another, and are
all to be perform'd, as occasion shall serve,
and we find ourselves enabled to perform
them.

BUT now that I may detain you no long-
er, if we desire to have our
Souls moulded to this holy *We must strive*
Frame, to become partakers *of the*
of the divine Nature, and *of the*
have Christ formed in our
Hearts, we must seriously resolve, and care-
fully endeavour, to avoid and abandon all
vicious and sinful Practices. There can be
no Treaty of Peace, till once we lay down
these Weapons of Rebellion wherewith we
fight against Heaven; nor can we expect to
have our Distempers cured, if we be daily
feeding on Poison. Every wilful Sin gives
a mortal Wound to the Soul, and puts it at
a greater Distance from God and Goodness;
and we can never hope to have our Hearts

purified from corrupt Affections, unless we cleanse our Hands from vicious Actions. Now, in this Case, we cannot excuse ourselves by the Pretence of Impossibility; for sure our outward Man is some way in our Power; we have some command of our Feet, and Hands, and Tongue, nay, and of our Thoughts and Fancies too, at least so far as to divert them from impure and sinful Objects, and to turn our Mind another Way: And we should find this Power and Authority much strengthened and advanced, if we were careful to manage and exercise it. In the mean while, I acknowledge our Corruptions are so strong, and our Temptations so many, that it will require a great deal of Steadfastness and Resolution, of Watchfulness and Care, to preserve ourselves, even in this Degree of Innocence and Purity.

And, first, let us inform ourselves well what those Sins are from which we ought to abstain. *We must know what Things are sinful.* And here we must not take our Measures from the Maxims of the World, or the Practices of those whom in Charity we account good Men. Most People have very light Apprehensions of these Things, and are not sensible of any Fault, unless it be gross and flagitious, and scarce reckon any so great as that which they call Preciseness: and

and those who are more serious, do many Times allow themselves too great Latitude and Freedom. Alas! how much Pride, and Vanity, and Passion, and Humour, how much Weakness, and Folly, and Sin, doth every Day show itself in their Converse and Behaviour? It may be they are humbled for it, and striving against it, and are daily gaining some Ground; but then the Progress is so small, and their Failings so many, that we had need to chuse an exacter Pattern. Every one of us must answer for himself, and the Practices of others will never warrant and secure us. It is the highest Folly to regulate our Actions by any other Standard than that by which they must be judged. If ever we would *cleanse our Way*, it must be *by taking heed thereto according to the Word of God* *: And that Word which is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a discernor of the Thoughts and Intents of the Heart, † will certainly discover many Things to be sinful and hainous, which pass for very innocent in the Eyes of the World: Let us therefore imitate the Psalmist, who saith, *Concerning the Works of Men, by the Words of thy Lips, I have kept myself*

F 3

from

* Psalm cxix. 9. † Heb. iv. 12.

from the Paths of the Destroyer *. Let us acquaint ourselves with the strict and holy Laws of our Religion: Let us consider the Discourses of our blessed Saviour, (especially that divine Sermon on the Mount) and the Writings of his holy Apostles, where an ingenuous and unbiaſſed Mind may clearly discern thoſe Limits and Bounds by which our Actions ought to be confined: And then let us never look upon any Sin as light and inconsiderable; but be fully persuaded, that the ſmallest is infinitely hainous in the Sight of God, and prejudicial to the Souls of Men; and that if we had the right Sense of Things, we ſhould be as deeply affected with the leaſt Irregularities as now we are with the higheſt Crimes.

BUT now, amongſt thoſe Things which we diſcover to be ſinful, *We muſt reſiſt the Temptations to Sin, by conſidering the Evils they will draw on us.* there will be ſome, unto which, through the Diſpoſition of our Nature, or long Cuſtom, or the Endearments of Pleaſure, we are ſo much wedded, that it will be like cutting off the right Hand, or pulling out the right Eye, to abandon them. But muſt we therefore ſit down and wait till all Difficulties be over, and every Temptation gone? This were

* Psalm xvii. 4.

were to imitate the Fool in the Poet, who stood the whole Day at the River-side, till all the Water should run by. We must not indulge our Inclinations, as we do little Children, till they grow weary of the Thing they are unwilling to let go. We must not continue our sinful Practices, in hopes that the divine Grace will one Day overpower our Spirits, and make us hate them for their own Deformity.

LET us suppose the worst, that we are utterly destitute of any supernatural Principle, and want that Taste by which we should discern and abhor perverse Things; yet sure we are capable of some Considerations which may be of Force to persuade us to this Reformation of our Lives. If the inward Deformity and hainous Nature of sin cannot affect us, at least we may be frightened by those dreadful Consequences that attend it: That same selfish Principle which pusheth us forward unto the Pursuit of sinful Pleasures, will make us loath to buy them at the Rate of everlasting Misery. Thus, we may encounter Self-love with its own Weapons, and employ one natural Inclination for repressing the Exorbitancies of another. Let us therefore accustom ourselves to consider seriously, what a fearful Thing it must needs be to irritate and offend that infinite Being on whom we hang and depend every

every Moment, who needs but to withdraw his Mercies to make us miserable, or his Assistance to make us nothing. Let us frequently remember the Shortness and Uncertainty of our Lives, and how that after we have taken a few Turns more in the World, and conversed a little longer amongst Men, we must all go down unto the dark and silent Grave, and carry nothing along with us but Anguish and Regret for all our sinful Enjoyments: And then think what Horror must needs seize the guilty Soul, to find itself naked and all alone before the severe and impartial Judge of the World, to render an exact Account, not only of its more important and considerable Transactions, but of every Word that the Tongue hath uttered, and the swiftest and most secret Thought that ever passed through the Mind. Let us sometimes represent unto ourselves the Terrors of that dreadful Day, * When the Foundation of the Earth shall be shaken, and the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, and the present Frame of Nature be dissolved, and our Eyes shall see the blessed Jesus (who came once into the World in all Humility to visit us, to purchase Pardon for us, and beseech us to accept it) now appearing in the Majesty of his Glory, and descending

* 2 Pet. iii. 10.

scending from Heaven in a flaming Fire, to take Vengeance on those that have despised his Mercy, and persisted in Rebellion against him : When all the hidden Things of Dark-ness shall be brought to Light, and the Counsels of the Heart shall be made manifest † : When those secret Impurities and subtle Frauds whereof the World did never suspect us, shall be exposed and laid open to publick View, and many thousand Actions which we never dreamed to be sinful, or else had altogether forgotten, shall be charged home upon our Consciences, with such evident Convictions of Guilt, that we shall neither be able to deny nor excuse them. Then shall all the Angels in Heaven, and all the Saints that ever liv'd on the Earth, approve that dreadful Sentence which shall be passed on wicked Men ; and those who perhaps did love and esteem them when they liv'd in the World, shall look upon them with Indignation and Abhorrence, and never make one Request for their Deliverance. Let us consider the eternal Punishment of damned Souls, which are shadowed forth in Scripture by Metaphors, taken from those Things that are most terrible and grievous in the World, and yet all do not suffice to convey unto our Minds any full Apprehensions of them. When we have join'd together

† 1 Cor. iv. 5.

ther the Importance of all these Expressions; and added unto them whatever our Fancy can conceive of Misery and Torment, we must still remember, that all this comes infinitely short of the Reality and Truth of the Thing.

'Tis true, this is a sad and melancholly Subject, there is Anguish and Horror in the Consideration of it; but sure it must be infinitely more dreadful to endure it; and such Thoughts as these may be very useful to fright us from the Courses that would lead us thither; how fond soever we may be of sinful Pleasures, the Fear of Hell would make us abstain: Our most forward Inclinations will startle and give back when pressed with that Question in the Prophet; Isa. 33. 14. *Who amongst us can dwell with everlasting Burnings?*

To this very Purpose it is, that the Terrors of another World are so frequently represented in holy Writ, and that in such Terms as are most proper to affect and influence a carnal Mind: These Fears can never suffice to make any Person truly good; but certainly they may restrain us from much Evil, and have often made way for more ingenuous and kindly Impressions.

BUT it will not suffice to consider these Things once and again, nor
We must keep to form some Resolutions of
 aban-

abandoning our Sins, unless *a constant* we maintain a constant guard, *watch over* and be continually watching *ourselves.* Sometimes the Mind is awakned to see the dismal Consequences of a vicious Life, and straight we are resolved to reform; but alas! it presently falleth asleep, and we lose that prospect which we had of Things, and then Temptations take the Advantage; they solicit and importune us continually, and so do frequently engage our Consent before we are aware. It is the Folly and Ruin of most People to live at Adventure, and take part in every Thing that comes in their Way, seldom considering what they are about to say or do. If we would have our Resolutions take effect, we must take heed unto our Ways, and set a Watch before the Door of our Lips, and examine the Motions that arise in our Hearts, and cause them to tell us whence they come, and whither they go; whether it be Pride or Passion, or any corrupt and vicious Humour that prompteth us to any Design, and whether God will be offended, or any Body harmed by it. And if we have no time for long Reasonings, let us at least turn our Eyes toward God, and place ourselves in his Presence, to ask his Leave and Approbation for what we do: Let us consider ourselves under the all-seeing Eye of that divine Majesty,

jesty, as in the midst of an infinite Globe of Light, which compasseth us about both behind and before, and pierceth to the innermost Corners of our Soul. The Sense and Remembrance of the divine Presence, is the most ready and effectual Means, both to discover what is unlawful, and to restrain us from it. There are some Things a Person could make a Shift to palliate or defend, and yet he dares not look Almighty GOD in the Face, and adventure upon them. If we look unto him, we shall be lightned; if we *see him always before us*, he will guide us by his Eye; and instruct us in the Way where in we ought to walk.

THIS Care and Watchfulness over our Actions, must be seconded by frequent and serious Reflections upon them, not only that we may obtain the divine Mercy, and Pardon for our Sins, by an humble and sorrowful Acknowledgment of them; but also, that we may reinforce and strengthen our Resolutions, and learn to decline or resist the Temptations, by which we have been formerly foil'd. It is an Advice, worthy of a Christian, tho' it did first drop from a Heathen Pen; "That before we betake ourselves to Rest, we renew and examine all the Passages of the Day, that we may have

We must often examine our Actions.

"the

the Comfort of what we have done aright,
and may redress what we find to have been
amiss, and make the Ship-wrecks of one
Day be as Marks to direct our Course in
another. " This may be called the very
Art of virtuous Living, and would contri-
bute wonderfully to advance our Reforma-
tion, and preserve our Innocence. But with-
al, we must not forget to implore the divine
Assistance, especially against those Sins that
do most easily beset us; and though it be
supposed, that our Hearts are not yet mould-
ed into that spiritual Frame, which would
render our Devotions acceptable, yet methinks,
such Considerations as have been
proposed to deter us from Sin, may also stir
us up to some natural Seriousness, and make
our Prayers against it as earnest at least, as
they are wont to be against other Calami-
ties: and I doubt not but God, who hear-
eth the Cry of the Ravens, will have some
regard even to such Petitions as proceed from
those natural Passions which himself hath
implanted in us: beside, that those Prayers,
against Sin, will be powerful Engagements
on our selves, to excite us to Watchfulness
and Care; and common Ingenuity will make
us asham'd to relapse into those Faults,
which we have lately bewail'd before God,
and against which we have begged his Assist-
ance.

G

Thus

THUS are we to make the first Essay for recovering the *Divine Life*, by restraining the natural Inclinations, that they break not out into sinful Practices. But now I must add, that Christian Prudence will teach us to abstain from Gratifications that are not simply unlawful, and that not only, that we may secure our Innocence, which will be in continual Hazard, if we should strain our Liberty to the utmost Point; but also, that hereby we may weaken the Forces of Nature, and teach our Appetites to obey. We must do with ourselves as prudent Parents with their Children, who cross their Wills in many little indifferent Things, to make them manageable and submissive in more considerable Instances. He who would mortify the Pride and Vanity of his Spirit, should stop his Ears to the most deserved Praises, and sometimes forbear his just Vindication from the Censures and Aspersions of others, especially if they reflect only upon his Prudence and Conduct, and not on his Virtue and Innocence. He who would check a revengeful Humour, would do well to deny himself the Satisfaction of representing unto others the Injuries which he hath sustained; and if we would so take heed unto our Ways, that we Sin

not only our souls, but also our bodies, by Peccata carnalia, Mea natura, mortalia, sunt, et non sunt in nobis, is noster, and Afflictio, Threni, ligh of finl of Mo He our nity Th can Ho say con no we bel and not

not with our Tongue, we must accustom ourselves much to *Solitude* and *Silence*, and sometimes, with the Psalmist, *Ho'd our Peace even from Good*, till once we have gotten some Command over that unruly Member. Thus, I say, we may bind up our natural Inclinations, and make our Appetites more moderate in their Cravings, by accustoming them to frequent Refusals; but it is not enough to have them under Violence and Restraint.

OUR next Essay must be, to wean our Affections from created Things, and all the Delights and Entertainments of the lower Life, which sink and depress the Souls of Men, and retard their Motions towards God and Heaven; and this we must do by possessing our Minds with a deep Persuasion of the Vanity and Emptiness of worldly Enjoyments. This is an ordinary Theme, and every Body can make Declamations upon it; but alas! How few understand and believe what they say? These Notions float in our Brains, and come sliding off our Tongues, but we have no deep Impression of them on our Spirits; we feel not the Truth which we pretend to believe. We can tell, that all the Glory and Splendor, all the Pleasures and Enjoyments

*We must strive
to put ourselves
out of Love
with the
World.*

ments of the World are Vanity and Nothing; and yet these Nothings take up all our Thoughts, and ingross all our Affections, they stifle the better Inclinations of our Soul, and inveigle us into many a Sin. It may be, in a sober Mood, we give them the Slight, and resolve to be no longer deluded with them; but these Thoughts seldom out-live the next Temptation; the Vanities which we have shut out at the Door get in at a Postern: There are still some Pretensions, some Hopes that flatter-us; and after we have been frustrated a thousand Times, we must continually be repeating the Experiment: The least Difference of Circumstances is enough to delude us, and make us expect that Satisfaction in one Thing, which we have missed in another; but could we once get clearly off, and come to a real and serious Contempt of worldly Things, this were a very considerable Advancement in our Way. The Soul of Man is of a vigorous and active Nature, and hath in it a raging and unextinguishable Thirst, an immaterial kind of Fire, always catching at some Object or other, in Conjunction wherewith it thinks to be happy; and were it once rent from the World, and all the bewitching Enjoyments under the Sun, it would quickly search after some higher and more excellent Object, to satisfy its ardent and importunate Cravings:
and

and being no longer dazled with glittering Vanities, would fix on that supreme and all-sufficient Good, wherein it would discover such Beauty and Sweetness as would charm and overpower all its Affections. The Love of the World, and the Love of God, are like the Scales of a Balance, as the one falleth, the other doth rise: When our natural Inclinations prosper, and the Creature is exalted in our Soul, Religion is faint, and doth languish; but when earthly Objects wither away, and lose their Beauty, and the Soul begins to cool and flag in its Prosecution of them, then the Seeds of Grace take Root, and the divine Life begins to flourish and prevail. It doth, therefore, nearly concern us, to convince ourselves of the Emptiness and Vanity of Creature-enjoyments, and reason our Heart out of Love with them: Let us seriously consider all that our Reason, or our Faith, our own Experience, or the Observation of others, can suggest to this Effect; let us ponder the Matter over and over, and fix our Thoughts on this Truth, till we become really persuaded of it. Amidst all our Pursuits and Designs, let us stop and ask ourselves, For what End is all this? At what do I aim? Can the gross and muddy Pleasures of Sense, or a Heap of white and yellow Earth, or the Esteem and Affection of silly Creatures, like myself, sa-

tisfy a rational and immortal Soul? Have I not tried these Things already? Will they have a higher Relish, and yield me more Contentment to-morrow than yesterday, or the next year, than they did the last? There may be some little Difference betwixt that which I am now pursuing, and that which I enjoy'd before; but sure, my former Enjoyments did shew as pleasant, and promise as fair, before I attained them; like the *Rain-bow*, they looked very glorious at a Distance, but when I approached, I found nothing but Emptiness and Vapour. O what a poor Thing would the Life of Man be, if it were capable of no higher Enjoyments!

I CANNOT insist on this Subject; and there is the less Need when I remember to whom I am writing. Yes (my dear Friend) you have had as great Experience of the Emptiness and Vanity of human Things, and have, at present, as few worldly Engagements as any that I know. I have sometimes reflected on those Passages of your Life wherewith you have been pleased to acquaint me; and, methinks, through all, I can discern a Design of the divine Providence to wean your Affections from every Thing here below. The Trials you have had of those Things which the World doats upon, have taught you to despise them;
and

and you have found, by Experience, that neither the Endowments of Nature, nor the Advantages of Fortune, are sufficient for Happiness; that every Rose hath its Thorn, and there may be a Worm at the Root of the fairest Gourd; some secret and undiscerned Grief, which may make a Person deserve the Pity of those who, perhaps, do admire or envy their supposed Felicity.* If any earthly Comforts have got too much of your Heart, I think they have been your Relations and Friends; and the dearest of these are removed out of the World, so that you must raise your Mind towards Heaven, when you would think upon them. Thus, God hath provided that your Heart may be loosed from the World, and that he may not have any Rival in your Affection, which I have always observed to be so large and unbounded, so noble and disinterested, that no inferior Object can answer or deserve it.

WHEN we have got our Corruptions restrain'd, and our natural Appetites and Inclinations, towards worldly Things, in some Measure subdued, we must proceed to such Exercises as have a more immediate Tendency to excite and awaken the divine Life:

We must do those outward Actions that are commanded.

And first, let us endeavour conscientiously

to perform those Duties which Religion doth require, and whereunto it would incline us, if it did prevail in our Souls. If we cannot get our inward Disposition presently changed, let us study, at least, to regulate our outward Deportment: If our Hearts be not yet inflam'd with divine Love, let us, however, own our Allegiance to that Infinite Majesty, by attending his Service, and listening to his Word, by speaking reverently of his Name, and praising his Goodness, and exhorting others to serve and obey him. If we want that Charity, and those Bowels of Compassion which we ought to have towards our Neighbours, yet must we not omit any Occasion of doing them good: If our Hearts be haughty and proud, we must, nevertheless, study a modest and humble Deportment. These external Performances are of little Value in themselves, yet may they help us forward to better Things: The Apostle indeed telleth us, *that bodily Exercise profiteth little*; but he seems not to affirm that it is altogether useleſs: It is always good to be doing what we can, for then God is wont to pity our Weakness, and assist our feeble Endeavours; and when true Charity and Humility, and other Graces of the divine Spirit, come to take root in our Souls, they will exert themselves more freely, and with less Difficulty, if we have

be-

before been accustomed to express them in our outward Conversations. Nor need we fear the Imputation of Hypocrisy, tho' our Actions do thus somewhat out-run our Affections, seeing they do still proceed from a Sense of our Duty; and our Design is not to appear better than we are, but that we may really become so.

BUT, as inward Acts have a more immediate Influence on the Soul, to mould it to a right Temper and Frame, so ought we to be most frequent and sedulous in the Exercise of them. Let us be often lifting up our Hearts towards GOD; and if we do not say, that we Love him above all Things, let us at least acknowledge, that it is our Duty, and would be our Happiness so to do: Let us lament the Dishonour done unto him by foolish and sinful Men, and applaud the Praises and Adorations that are given him by that blessed and glorious Company above: Let us resign and yield ourselves up unto him a thousand Times, to be governed by his Laws, and disposed of at his Pleasure; and though our stubborn Hearts should start back and refuse, yet let us tell him, we are convinced, that his Will is always Just and Good, and therefore desire him to do with

We must endeavour to form internal Acts of Devotion, Charity, &c.

us whatsoever he pleaseth, whether we will or not. And so, for begetting in us an universal Charity towards Men, we must be frequently putting up Wishes for their Happiness, and blessing every Person that we see; and when we have done any Thing for the Relief of the Miserable, we may second it with earnest Desires, that GOD would take care of them, and deliver them out of all their Distresses.

Thus should we exercise ourselves unto Godliness, and when we are imploying the Powers that we have, the Spirit of GOD is wont to strike in, and elevate these Acts of our Soul beyond the Pitch of Nature, and give them a divine Impression; and after the frequent Reiteration of these, we shall find our selves more inclined unto them, they flowing with greater Freedom and Ease.

I shall mention but Two other Means for begetting that holy and divine Temper of Spirit, which is the Subject of the present Discourse; and the first is a deep and serious Consideration of the Truths of our Religion, and that both as to the Certainty and Importance of them. The Assent which is ordinarily given to divine Truths, is very faint and languid, very weak and ineffectual, flowing only from a blind Inclination.

Inclination to follow that Religion which is in Fashion, or a lazy Indifferency and Unconcernedness, whether Things be so or not. Men are unwilling to quarrel with the Religion of their Country, and since all their Neighbours are Christians, they are content to be so too; but they are seldom at the Pains to consider the Evidences of those Truths, or to ponder the Importance and Tendency of them; and thence it is that they have so little Influence on their Affections and Practice. Those *spiritless and paralytick Thoughts* (as one doth rightly term them) are not able to remove the Will, and direct the Hand. We must therefore endeavour to work up our Minds to a serious Belief and full Persuasion of divine Truths, unto a Sense and Feeling of spiritual Things: Our Thoughts must dwell upon them, till we be both convinced of them, and deeply affected with them: Let us urge forward our Spirits, and make them approach the invisible World, and fix our Mind upon immaterial Things, till we clearly perceive that these are no Dreams, nay, that all Things are Dreams and Shadows besides them: When we look about us, and behold the Beauty and Magnificence of this goodly Frame, the Order and Harmony of the whole Creation, let our Thoughts from thence take their flight, toward that Omnipotent

potent Wisdom and Goodness, which did at first produce, and doth still establish and uphold the same. When we reflect upon ourselves, let us consider, that we are not a meer Piece of organized Matter, a curious and well contrived Engine, that there is more in us than Flesh, and Blood, and Bones; even a divine Spark, capable to know, and love, and enjoy our Maker; and though it be now exceedingly clogged with its dull and lumpish Companion, yet e'er long it shall be delivered, and can subsist without the Body, as well as that can do without the Cloaths, which we throw off at our Pleasure. Let us often withdraw our Thoughts from this Earth, this Scene of Misery, and Folly, and Sin, and raise them towards that more vast and glorious World, whose innocent and blessed Inhabitants solace themselves eternally in the divine Presence, and know no other Passion, but an unmixed Joy, and an unbounded Love. And then consider, how the blessed Son of God came down to this lower World, to live among us, and die for us, that he might bring us to a Portion of the same Felicity; and think how he hath overcome the sharpness of Death, and opened the Kingdom of Heaven to all Believers, and is now set down on the *Right Hand of the Majesty on high*, * and

* Heb. i. 3.

yet is not the less mindful of us, but receiveth our Prayers, and presenteth them unto his Father, and is daily visiting his Church with the Influences of his Spirit, as the Sun reacheth us with his Beams.

THE serious and frequent Consideration of these, and such other divine Truths, is the most proper Method to beget that lively Faith which is the Foundation of Religion, the Spring and Root, of the divine Life. Let

To beget divine Love, we must consider the Excellency of the divine Nature.

me further suggest some particular Subjects of Meditation for producing the several Branches of it. And first, to inflame our Souls with the Love of God, let us consider the Excellency of his Nature, and his Love and Kindness towards us. It is little we know of the divine Perfections; and yet, that little, may suffice to fill our Souls with Admiration and Love, to ravish our Affections, as well as to raise our wonder: For we are not merely Creatures of Sense; that we should be incapable of any other Affection but that which entreats by the Eyes. The Character of any excellent person whom we have never seen, will many Times engage our Hearts, and make us hugely concerned in all his Interests: And that is it, I pray you, that engages us so

H

much

much to those with whom we converse? I cannot think that it is merely the Colour of their Face, or their com. Proportions, for then we should fall in Love with Statues, and Pictures, and Flowers; These outward Accomplishments may a little delight the Eye, but would never be able to prevail so much on the Heart, if they did not represent some vital Perfection. We either see or apprehend some Greatness of Mind, or Vigour of Spirit, or Sweetness of Disposition; some Spriteliness, or Wisdom, or Goodness, which charm our Spirit, and command our Love. Now these Perfections are not obvious to the Sight, the Eyes can only discern the Signs and Effects of them; and if it be the Understanding that directs the Affection, and vital Perfections prevail with it, certainly the Excellencies of the divine Nature (the Traces whereof we cannot but discover in every Thing we behold) would not fail to engage our Hearts, if we did seriously view and regard them. Shall we not be infinitely more transported with that Almighty Wisdom and Goodness which fills the Universe, and displays itself in all the Parts of the Creation, which establisheth the Frame of Nature, and turneth the mighty Wheels of Providence, and keepeth the World from Disorder and Ruin, than with the faint Rays of the very same Perfections which we meet with in our Fellow-creatures? Shall

we doat on the scattered Pieces of a rude and imperfect Picture, and never be affected with the original Beauty? This were an unaccountable Stupidity and Blindness: Whatever we find lovely in a Friend, or in a Saint, ought not to ingross, but to elevate our Affection; we should conclude with ourselves, that if there be so much Sweetness in a Drop, there must be infinitely more in the Fountain; if there be so much Splendor in a Ray, what must the Sun be in its Glory?

NOR can we pretend the Remoteness of the Object, as if God were at too great a Distance for our Converse or our Love: *He is not far from every one of us, for in him, we live, and move, and have our being* *; we cannot open our Eyes, but we must behold some Footsteps of his Glory; and we cannot turn them toward him, but we shall be sure to find *his* intent upon us, waiting as it were to catch a Look, ready to entertain the most intimate Fellowship and Communion with us. Let us therefore endeavour to raise our Minds to the clearest Conceptions of the divine Nature: Let us consider that all his Works do declare, or his Word doth discover of him unto us, and let us especially contemplate that visible Representation of him, which was made in our

H 2

own

* *Acts xvii. 27.*

own Nature by his Son, who was *the Brightness of his Glory, and the express Image of his Person* *, and who appeared in the World to discover at once what God is, and what we ought to be. Let us represent him unto our Minds as we find him described in the Gospel ; and there we shall behold the Perfections of the divine Nature, tho' covered with the Vail of human Infirmities ; and when we have framed unto our selves the clearest Notion that we can of a Being, infinite in Power, in Wisdom, and Goodness, the Author and Fountain of all Perfections, let us fix the Eyes of our Soul upon it †, that our Eyes may affect our Heart, and while we are musing the Fire will burn ‡.

ESPECIALLY, if hereunto we add the Consideration of GOD's Favour and Good will toward us ; nothing is more powerful to engage our Affection, than to find that we are beloved. Expressions of Kindness are always pleasing and acceptable unto us, tho' the Person should be otherwise mean and contemptible : but, to have the Love of one who is altogether lovely, to know that the glorious Majesty of Heaven hath

Heb. i. 3. † Lamen. iii. 51.

‡ Psalm xxxix. 3.

hath any regard unto us, how must it overcome our Spirits, and melt our Hearts, and put our whole Soul into a Flame! Now, as the Word of God is full of the Expressions of his Love towards Man; so all his Works do loudly proclaim it: He gave us our Being, and, by preserving us in it, doth renew the Donation every Moment. He hath placed us in a rich and well furnished World, and liberally provided for all our Necessities; he raineth down Blessings from Heaven upon us, and causeth the Earth to bring forth our Provision; he giveth us our Food and Raiment, and while we are spending the Productions of one Year, he is preparing for us against another. He sweetneth our Lives with innumerable Comforts, and gratifieth every Faculty with suitable Objects: The Eye of his Providence is always upon us, and he watcheth for our Safety when we are fast asleep, neither minding him nor ourselves. But, lest we should think these Testimonies of his Kindness less considerable, because they are the easy Issues of his omnipotent Power, and do not put him to any Trouble or Pain, he hath taken a more wonderful Method to endear himself to us; he hath testified his Affection to us, by suffering as well as by doing; and because he could not suffer in his own Nature, he assumed ours. The eternal Son of God did

clothe himself with the Infirmities of our
 Flesh, and left the Company of those inno-
 cent and blessed Spirits, who knew well
 how to love and adore him, that he might
 dwell among Men, and wrestle with the
 Obstinacy of that rebellious Race, to reduce
 them to their Allegiance and Felicity, and
 then to offer himself up as a Sacrifice and
 Propitiation for them. I remember one of
 the Poets hath an ingenious Fancy to express
 the Passion wherewith he found himself
 overcome after a long Resistance; That the
 God of Love had shot all his golden Ar-
 rows at him, but could never pierce his
 Heart, till at length he put himself into the
 Bow, and darted himself straight into his
 Breast. Methinks, this doth some Way a-
 dumbrate God's Method of dealing with
 Men: He had long contended with a stub-
 born World, and thrown down many a Bless-
 ing upon them, and when all his other
 Gifts could not prevail, he at last made a
 Gift of himself, to testify his Affection, and
 engage theirs. The Account which we have
 of our Saviour's Life in the Gospel, doth
 all along present us with the Story of his
 Love; all the Pains that he took, and the
 Troubles that he endured, were the wonder-
 ful Effects, and uncontrollable Evidences
 of it. But O that last, that dismal Scene!
 Is it possible to remember it and question
 his

his Kindness, or deny him ours? Here, here it is (my dear Friend) that we should fix our most serious and solemn Thoughts, *that Christ may dwell in our Hearts by Faith, that we being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height: And to know the Love of Christ which passeth Knowledge, that we may be filled with all the Fulness of God**.

WE ought also frequently to reflect on those particular Tokens of Favour and Love, which GOD hath bestowed on ourselves; how long hath he born with our Follies and Sins, and waited to be gracious unto us, wrestling, as it were, with the Stubbornness of our Hearts, and essaying every Method to reclaim us. We should keep a Register in our Minds of all the eminent Blessings and Deliverances we have met with, some whereof have been so conveyed, that we might clearly perceive they were not the Issues of Chance, but the gracious Effects of the divine Favour, and the signal Returns of our Prayers. Nor ought we to imbitter the Thoughts of these Things with any harsh or unworthy Suspicion, as if they were designed on purpose to enhance our Guilt, and heighten our eternal Damnation. No,

* *Eph. iii. 17, 19.*

no, my Friend, GOD is Love, and he hath no Pleasure in the Ruin of his Creatures: If they abuse his Goodness, and turn his Grace into Wantonness, and thereby plunge themselves into the greater Depth of Guilt and Misery, this is the Effect of their obstinate Wickedness, and not the Design of those Benefits which he bestows.

If these Considerations had once begotten in our Hearts a real Love and Affection towards Almighty GOD, that would easily lead us unto the other Branches of Religion; and therefore I shall need say the less of them.

WE shall find our Hearts enlarged in Charity towards Men, by considering the Relation wherein they stand unto GOD, and the Impresses of his Image which are stamped upon them. They are not only his Creatures, the Workmanship of his Hands, but such of whom he taketh special Care, and for whom he hath a very dear and tender Regard, having laid the Designs of their Happiness before the Foundations of the World, and being willing to live and converse with them to all the Ages of Eternity. The meanest and most contemptible Person whom we behold, is the off-spring of Heaven,

one

one of the Children of the Most High ; and however unworthy he might behave himself of that Relation, so long as GOD hath not abdicated and disowned him by a final Sentence, he will have us to acknowledge him as one of his, and as such to embrace him with a sincere and cordial Affection. You know what a great Concernment we are wont to have for those that do any ways belong to the Person whom we love, how gladly we lay hold on every Opportunity to gratify the Child, or Servant of a Friend ; and sure our Love towards GOD, would as naturally spring forth in Charity towards Men, did we mind the Interest that he is pleased to take in them, and consider that every Soul is dearer unto him than all the material World ; and that he did not account the Blood of his Son too great a Price for their Redemption.

AGAIN, as all Men stand in a near Relation to GOD, so they have still so much of his Image *That they* stamped on them, as may *carry his* oblige and excite us to love *Image upon* them : In some this Image is *them.* more eminent and conspicuous, and we can discern the lovely Tracts of Wisdom and Goodness ; and though in others it be miserably sullied and defaced, yet is it not altogether razed, some Lineaments at least

least do still remain. All Men are endued with rational and immortal Souls, with Understandings and Wills, capable of the highest and most excellent Things; and if they be at present disordered, and put out of Tune, by Wickedness and Folly, this may indeed move our Compassion, but ought not in Reason to extinguish our Love. When we see a Person of a rugged Humour, and perverse Disposition, full of Malice and Diffimulation, very foolish, and very proud; it is hard to fall in love with an Object that presents it self to us, under an Idea so little grateful and lovely. But when we shall consider these evil Qualities as the Diseases and Distempers of a Soul, which in it self is capable of all that Wisdom and Goodness wherewith the best of Saints have ever been adorned, and which may one Day come to be raised unto such heights of Perfection, as shall render it a fit Companion for the holy Angels, this will turn our Aversion into Pity, and make us behold him with such Resentments, as we should have when we did look on a beautiful Body that were mangled with Wounds, or disfigured by some loathsome Disease; and however we hate the Vices, we should not cease to love the Man.

In the next Place, for purifying our,
Souls,

Souls, and disintangling our Affections from the Pleasures and Enjoyments of this lower Life, let us frequently ponder the Excellency and Dignity of our Nature, and what a shameful, and unworthy Thing it is, for so noble and divine a Creature as the Soul of Man, to be sunk and immersed in brutish and sensual Lust, or amused with airy and phantastical Delights, and so to lose the Relish of solid and spiritual Pleasures; that the Beast should be fed and pampered, and the Man and the Christian be starved in us. Did we but mind who we are, and for what we were made, this would teach us, in a right Sense, to reverence and stand in awe of ourselves; it would beget a holy Modesty and Shamefacedness, and make us very shy and reserved in the Use of the most innocent and allowable Pleasures.

It will be very effectual to the same Purpose, that we frequently raise our Minds toward Heaven, and represent to our Thoughts the Joys that are at God's right Hand, those Pleasures that endure for evermore;

To beget Purity, we should consider the Dignity of our Nature.

We should meditate oft on the Joys of Heaven.

† For every Man, that hath this Hope in

† 1 John iii. 3.

in him, purifieth himself, even as he is pure. If our heavenly Country be much in our Thoughts, it will make us, as *Strangers and Pilgrims*, to abstain from *fleshly Lusts*, which War against the Soul, and keep ourselves *unsported from this World*; that we may be fit for the Enjoyments and Felicities of the other. But then we must see that our Notions of Heaven be not gross and carnal, that we dream not of a *Mahometan Paradise*, nor rest on those Metaphors and Similitudes by which these Joys are sometimes represented: For this might perhaps have a quite contrary effect; it might intangle us further in carnal Affections, and we should be ready to indulge ourselves in a very liberal Fore-taste of those Pleasures, wherein we have placed our everlasting Felicity. But when we come once to conceive aright of those pure and spiritual Pleasures, when the Happiness we propose to ourselves is from the Sight, and Love, and Enjoyment of GOD, and our Minds are filled with the Hopes and Fore-thoughts of that blessed State, O how mean and contemptible will all Things here below appear in our Eyes! With what Dildain shall we reject the gross and muddy Pleasures that would deprive us of those celestial Enjoyments, or any Way unfit and indispose us for them!

THE last Branch of Religion is Humility, and sure we can never want Matter of Consideration for begetting it. All our Wickednesses and Imperfections, all our Follies and our Sins, may help to pull down that fond and overweening Conceit which we are apt to entertain of ourselves. That which makes any body esteem us, is their Knowledge or Apprehension of some little Good, and their Ignorance of a great deal of Evil that may be in us; were they thoroughly acquainted with us, they would quickly change their Opinion. The Thoughts that pass in our Heart, in the best and most serious Day of our Life, being exposed unto publick View, would render us either hateful or ridiculous: And now, however we conceal our Failings from one another; yet sure we are conscious of them ourselves, and some serious Reflections upon them, would much qualify and allay the Vanity of our Spirits. Thus holy Men have come really to think worse of themselves, than of any other Person in the World: Not but that they knew that gross and scandalous Vices are, in their Nature, more heinous than the Surprisals of Temptations and Infirmary; but because they were much more intent on their own

Humility arises from the Consideration of our Failings.

Miscarriages, than on those of their Neighbours, and did consider all the Aggravations of the one, and every Thing that might be supposed to diminish and alleviate the other.

*Thoughts of
GOD, give
us the lowest
Thoughts of
ourselves.*

BUT it is well observed by a pious Writer, that the deepest and most pure Humility doth not so much arise from the Consideration of our own Faults and Defects, as from a calm and quiet Contemplation of the divine Purity and Goodness. Our Spots never appear so clearly, as when we place them before this infinite Light; and we never seem less in our own Eyes, than when we look down upon ourselves from on high. O how little, how nothing do all those Shadows of Perfection then appear, for which we are wont to value ourselves! That Humility, which cometh from a View of our own Sinfulness and Misery, is more turbulent and boisterous; but the other layeth us full and low, and wanteth nothing but that anguish and Vexation, wherewith our Souls are apt to boil when they are the nearest Object of our Thoughts.

THERE remains yet another Means for begetting a holy and religious Disposition in the Soul;
Prayer ano-

Soul; and that is, fervent *ther Instru-*
and hearty Prayer. Holi- *ment of Reli-*
ness is the Gift of God; *gion.*

indeed the greatest Gift he
doth bestow, or we are capable to receive;
and he hath promised his holy Spirit to
those that ask it of him: In Prayer we
make the nearest approaches to God, and
lie open to the Influences of Heaven: Then
it is that the Sun of Righteousness doth vi-
sit us with his directest Rays, and dissipat-
eth our Darkness, and imprinteth his Image
on our Souls. I cannot now insist on the
Advantages of this Exercise, or the Dispo-
sitions wherewith it ought to be performed;
and there is no need that I should, there be-
ing so many Books that treat on this Sub-
ject: I shall only tell you, that as there is
one sort of Prayer wherein we make Use of
the Voice, which is necessary in Publick,
and may sometimes have its own Advantages
in Private; and another, wherein, tho' we
utter no Sound, yet we con-
ceive the Expressions, and *The Advan-*
form the Words, as it were, *tages of men-*
in our Minds; so there is a *tal Prayer.*
third and more sublime kind

of Prayer, wherein the Soul takes a higher
Flight, and having collected all its Forces
by long and serious Meditation, it darteth
itself (if I may so speak) towards God in

Sighs and Groans, and Thoughts too big for Expression. As when, after a deep Contemplation of the divine Perfections appearing in all his Works of Wonder, it addresseth itself unto him in the profoundest Adoration of his Majesty and Glory : Or when, after sad Reflections on its Vileness and Miscarriages, it prostrates itself before him with the greatest Confusion and Sorrow, not daring to lift up its Eyes, or utter one Word in his Presence : Or when having well considered the Beauty of Holiness, and the unspeakable Felicity of those that are truly Good, it panteth after God, and sendeth up such vigorous and ardent Desires, as no Words can sufficiently express, continuing and repeating each of these Acts as long as it finds itself upheld by the Force and Impulse of the previous Meditation.

THIS mental Prayer, is of all other, the most effectual to purify the Soul, and dispose it unto a holy and religious Temper, and may be termed, *The great Secret of Devotion, and one of the most powerful Instruments of the Divine Life* ; and it may be, the Apostle hath a peculiar Respect unto it, when he saith, that *the Spirit helpeth our Infirmities, making Intercession for us, with Groanings that cannot be uttered*, or, as the Original may bear, *That cannot be worded*. Yet I do not so recommend
this

this Sort of Prayer, as to supersede the Use of the other; for we have so many several Things to pray for, and every Petition of this Nature, requireth so much Time, and so great an Intention of Spirit, that it were not easy therein to overtake them all; to say nothing, that the deep Sighs and Heavings of the Heart, which are wont to accompany it, are something oppressive to Nature, and make it hard to continue long in them. But certainly a few of these inward Aspirations, will do more than a great many fluent and melting Expressions.

THUS (my dear Friend) I have briefly proposed the Method which I judge proper, for moulding the Soul into a holy Frame; and the same Means which serve to beget this divine Temper, must still be practised for strengthening and advancing it: And therefore I

Religion is to be advanced by the same means by which it is begun.

shall recommend but one more for that Purpose, and it is the frequent and conscientious Use of the holy Sacrament, which is peculiarly appointed to nourish and increase the Spiritual Life, when once it is begotten in the Soul: All the Instruments of Religion do meet together in this Ordinance; and while we address

The Use of the Holy Sacrament.

dress ourselves unto it, we are put to practise all the Rules which were mentioned before: Then it is, that we make the severest Survey of our Actions, and lay the strictest Obligations on ourselves: Then are our Minds raised to the highest Contempt of the World, and every Grace doth exercise itself with the greatest Activity and Vigour: All the Subjects of Contemplation do there present themselves unto us with the greatest Advantage; and then, if ever, doth the Soul make its most powerful Sallies towards Heaven, and assault it with a holy and acceptable Force. And certainly the neglect or careless Performance of this Duty, is one of the chief Causes that bedwarfs our Religion, and makes us continue of so low a Size.

BUT it is time I should put a close to this Letter, which is grown to a far greater Bulk than at first I intended: If these poor Papers can do you the smallest Service, I shall think my self very happy in this Undertaking; at least, I am hopeful, you will kindly accept the sincere Endeavours of a Person who would fain acquit himself of some Part of that which he owes you.

A P R A Y E R.

“ **A**ND now, O most gracious God,
“ Father and Fountain of Mercy and
“ Goodness, who hast blessed us with the
“ Knowledge of our Happiness, and the
“ Way that leadeth unto it, excite in our
“ Souls such ardent Desires after the one, as
“ may put us forth to the diligent Prosecu-
“ tion of the other: Let us neither presume
“ on our own Strength, nor distrust thy Di-
“ vine Assistance; but while we are doing
“ our utmost Endeavours, teach us still to
“ depend on thee for Success. Open our
“ Eyes, O God, and teach us out of thy
“ Law: Bless us with an exact and tender
“ Sense of our Duty, and a Knowledge to dis-
“ cern perverse Things: O that our Ways
“ were directed to keep thy Statutes, then
“ shall we not be ashamed when we have
“ Respect unto all thy Commandments. Poss-
“ sess our Hearts with a generous and holy
“ Disdain of all those poor Enjoyments which
“ this World holdeth out to allure us, that
“ they may never be able to inveigle our
“ Affections, or betray us to any Sin: Turn
“ away our Eyes from beholding Vanity,
“ and quicken thou us in thy Law. Fill
“ our Souls with such a deep Sense, and full
“ Per-

“ Persuasion of those great Truths which
“ thou hast reveal’d in the Gospel, as may
“ influence and regulate our whole Conversa-
“ tion, and that the Life which we henceforth
“ live in the Flesh, we may live thro’ Faith
“ in the Son of GOD. O that the infinite
“ Perfections of thy blessed Nature, and the
“ astonishing Expressions of thy Goodness
“ and Love, may conquer and overpower
“ our Hearts, that they may be constantly
“ rising toward thee in Flames of devoutest
“ Affection, and enlarging themselves in sin-
“ cere and cordial Love towards all the
“ World for thy Sake; and that we may
“ cleanse ourselves from all Filthiness of
“ Flesh and Spirit, perfecting Holiness in
“ thy Fear, without which we can never
“ hope to behold and enjoy thee. Finally,
“ O GOD, grant, that the Consideration of
“ what thou art, and what we ourselves are,
“ may both humble and lay us low before
“ thee, and also stir up in us the strongest
“ and most ardent Aspirations toward thee.
“ We desire to resign and give up ourselves
“ to the Conduct of thy holy Spirit; lead
“ us in thy Truth, and teach us, for thou
“ art the GOD of our Salvation; guide us
“ with thy Counsel, and afterwards receive
“ us unto Glory, for the Merits and Interces-
“ sion of thy blessed Son our Saviour. Amen.

FORMS of PRAYER.

1. A SHORT PRAYER, AT FIRST RISING IN THE MORNING.

IT becomes me, O Lord, before the Thoughts of this World get Possession of my Mind, to lay hold on the first Opportunity this Day affords me, of worshipping thee my Creator and Governor. I adore the Perfections of thy Nature; and acknowledge thine undeserved Goodness to me. I bleis thee for every Instance of it, thro' my whole Life: And, at this Time particularly, for the watchful Care of thy good Providence, by which I have been secured from the Dangers of the last Night. I intreat of thee alone, as the Father and Judge of Mankind, the Pardon of every Transgression, and Omis- sion of my Duty, thro' my whole Life. I beg this upon those Terms only, which the Holiness of thy Nature, and the Declara- tions of Jesus Christ, have marked out to

us. I here acknowledge myself thy Creature, and thy Servant, and the Disciple of thy Son; and, as such, obliged by all the strictest Ties of Duty, Gratitude and Interest, sincerely to search out and perform thy Will; and never wilfully to offend against thy holy Laws. I now intreat thy fatherly Goodness towards me; and beg of thee, the Governor of the World, Protection and Favour: Professing before thee, my entire Dependence upon thy Wisdom, Power and Goodness. Defend me, I beseech thee, this Day, from all Dangers and sad Accidents. Guard me, by the Dispositions of thy good Providence, from all the Ways of Sin: And lead me forward, in the Paths of all Virtue, towards the true Perfection and Happiness of a reasonable Creature. Accept, O Lord, this my first Service of this Day, according to thy Goodness and Mercy in Christ Jesus thine only Son our Lord, in whose Name, and in whose Words, I farther call upon thee.

“OUR Father who art in Heaven; hallowed be thy Name. Thy Kingdom come.
 “Thy Will be done in Earth, as it is in
 “Heaven. Give us this Day our daily Bread,
 “And forgive us our Trespases, as we forgive them that trespass against us. And
 “lead us not into Temptation; but deliver
 “us from Evil: For thine is the Kingdom, the

" the Power, and the Glory, for ever and
" ever. Amen.

2. *A short PRAYER, at Night, just before going to Bed.*

O GOD, my great Creator, Preserver, and Benefactor, I approach thee with the sincerest Reverence and Humility, to pay the last Acknowledgments of this Day to thee, before my Eyes are closed with Sleep. I praise and magnify thy Name for all thy Mercies: Particularly, at this Time, for thy Preservation of me through the past Day; and for that tender Care and Guidance of thy merciful Providence, by which I have been defended from the great Evils, both of Sin and Calamity, with which this imperfect State so much abounds. Whatever of Good or Happiness I enjoy, to thee I give the Praise of it, and to thy Favour. My sinful Imperfections, and Failings; my Transgressions, and Neglects, in many Instances of thy Law and my Duty, I truly repent of. I take the Shame of them to myself; and seek the Pardon of them from thy fatherly Mercy and Goodness alone. Forgive me, I beseech thee, on the Terms of thy Sons Gospel, whatever thou hast seen amiss, in any Part of

my

my Conduct, through the past Day; and take me, and all in whom I am concerned, into thy Care and Protection through this Night. Defend us, if it be thy holy Will, from the Designs of evil Men, and from every Thing terrible and hurtful: And lead us all, in the Paths of Holiness, to everlasting Life and Happiness, through thy fatherly Goodness, and thy Love to Mankind, declared by thy Son Jesus Christ our Lord; to whom be Glory for ever. *Amen.*

3. *A longer PRAYER, to be used at any other Time of the Day.*

O GOD, who art the Father and Lord of all Beings, and glorious in all Perfections, I thine unworthy Creature and Servant, in the deepest Sense of my own manifold Imperfections, approach thy Divine Majesty; beseeching thee, out of the Abundance of thy Goodness, to be merciful to me. I acknowledge, that many have been my Failings and Neglects, through the Course of my Life; and that, if thou shouldst be *extreme to mark*, and to punish, *what is*, in every Degree and every Instance, *amiss*, I could not hope for any Portion of thy Favour: But, O Lord, the Goodness of thy Na-

Nature, and the Holy Gospel, preached by thy Son Jesus Christ, encourage me to hope in thee for Mercy and Forgiveness: And therefore, as his Disciple, in Expectation of thy Favour upon the Terms declared in that Gospel, I earnestly beseech thee to forgive every Thought, every Word, and every Action, by which I have in the least Degree offended thee, or transgressed the Rules of Virtue and true Religion from the Beginning of my Life, to this Hour. And this I beg, sincerely resolving to endeavour after a greater Degree of Perfection, and a greater Conformity to thy Holy Will for the Time to come; and hoping, on this Condition alone, to be received by thee to Favour here, and eternal Happiness hereafter.

Accept, likewise, the Acknowledgments of my Heart and Mouth, which are so indispensably due to the Perfections of thy Nature, and thy Goodness to thy Creatures. I adore, and celebrate the unalterable Glories of thy Power, adorned and directed by unerring Wisdom and Goodness; and bless and praise thee, for every Instance of thy tender Regards to me, and to all the Children of Men. I bless thee that, when it pleased thee to bring me into Being, I was made capable of knowing and imitating thee, and of enjoying thy Favour. I bless thee that I have been called to the Knowledge

of a Religion, from which I have received many and great Advantages, Assistances and Opportunities, towards the answering the true Design of my Creation. I bless thee that, by the Dispositions of thy good Providence, I have been led to a just Sense of the Excellence of Virtue, and of the Importance of true Religion; and that this Sense hath been improved by the best Examples and Sentiments of others, and by many peculiar Instances of thy merciful Care and Goodness.

I praise thy Holy Name for all that thy Son Jesus Christ did, and taught, and suffer'd in this World, in order to redeem Mankind from the Power and Punishment of their Sins; to lead them more effectually to the Knowledge of thee, and the Practice of their Duty: and to confirm to them the reasonable Hope of being immortally happy hereafter. For these and all thy Mercies, which respect another and a better Life than the present, let my Soul magnify thee, O Lord, and all the Powers within me praise thy Holy Name.

No a ought I to neglect to thank thee for those many Instances of thy Mercy, by which thou hast made my Estate, in this short and uncertain life, much happier than it could have been without them; for affording me not only all the necessary Supports, but many

ny of the most desirèable Conveniencies of such a State. Continue, O Lord, I beseech thee, these thy temporal Favours to me, if thou seest it consistent with my chief and eternal Good: If not, lead me to eternal Life in whatever Paths thou seest fit. I resign myself, and all my Concerns, into thine Hands; and entreat thee to be my Guide, and my Governor, unto Death. Let the Sense of these thine undeserved Mercies, inspire me with such a Gratitude as may show itself in the suitable Returns of a good Life and holy Conversation; and with such a Love of thee, as may express itself in the keeping thy Commandments.

WHATEVER moral Imperfections there are still in me, direct me to the Knowledge of them, and to the proper Means of putting an End to them: And assist me, by all the Methods of thy Wisdom and Goodness, in the great Work I have to do, the perfecting my Mind in all that is truly excellent, and the working out my Salvation in the Methods agreeable to thy holy Will, and to the Obligations of a reasonable Creature.

I beseech thee likewise, to be Merciful to the whole World. Enlighten the dark Corners of it with the true Knowledge of thee and of thy Gospel, in its Simplicity; and sow the Seeds of all Virtue and Happiness in all Parts of it. Lead all professed Christi-

ans to Truth, and Righteousness, and Peace; that so they may be an Honour to the Religion they profess. Put an End to Idolatry, and Superstition, and all spiritual Tyranny and Oppression. Give an open Check to all that Pride and Ambition which disturb the World. Quiet the turbulent Spirits, and compose the unchristian Animosities of Mankind.

Look down, with much Mercy, upon this my native Country. Cure our evil Tempers; and conquer our unchristian and uncharitable Dispositions; and grant that, at Length, mutual Love and Charity may flourish and abound amongst us, amidst our greatest Differences. Pour down all Blessings, spiritual and temporal, upon our KING, and his Royal Family. Endow him, and those who are called to any Office under him, for the Administration of Justice, or Government, amongst us, with all Gifts and Abilities necessary for the Discharge of their great Trust; and prosper and protect them in the due Execution of it. Lead all the Ministers of thy Gospel to teach thy Truth in Simplicity; and, by their Example and Doctrine, to bring themselves and those who hear them, to eternal Life.

EXTEND thy Mercy and Compassion to all afflicted Persons, of whatsoever Sort
or

or Degree their Afflictions may be ; to all who are in a State of Uneasiness of Mind, or Pain of Body, a State of Want, or Sorrow, of Persecution, or Oppression ; giving to them all the Supports and Assistances suitable to their several Distresses ; and, in thy good Time, an happy Issue out of all their Calamities. Bless all in whom I am nearly concerned, with every thing truly good for them. Shower down thy Mercies on my Friends and Benefactors ; granting them all Happiness here, and hereafter. Forgive all my Enemies, if such there be, and shew thy Mercy to them.

FINALLY, O Lord, pardon all my past Sins ; guide and govern me, by thy Holy Spirit, in my sincere Endeavours to attain everlasting Life. Promote my true Happiness, as thou seest fit ; and mercifully receive me, and my imperfect Services, according to thy Goodness declared by thy Well-beloved Son Jesus Christ : In whose Name I offer up all my Addresses to thy Throne, and ascribe to thee all Glory and Praise, now and for ever. *Amen.*

4. *A large Form of PRAYER, for more particular Occasions.*

O GOD, the supreme Maker and Governor of the World, perfect in all that is truly great and lovely ; I, thine unworthy Servant, appear before thee, under a deep Sense of thy glorious Perfections, and of my own great and many Failings and Imperfections. Under this Sense, the great Support and Satisfaction to my Mind is, That thou art ready to accept of the sincere Endeavours of thy Creatures to reform whatever has been amiss in their past Conduct ; and that thou hast sent thy Son *Jesus Christ* into the World, to *save us from our Sins*, and to declare to us plainly the Terms of thy Forgiveness and Favour : In his Name, therefore, I present myself before thee ; and, as his Disciple, I entreat of thee, the Pardon of whatsoever thou hast seen amiss in me, from the Beginning of my Life unto this Day. Forgive, O Lord, every Thought of my Mind which has been disagreeable to thy Nature and Precepts ; every Word of my Mouth, unworthy of a Man, or a Christian ; every Instance of my Behaviour which has been displeasing to thee, or my own
Con-

Conscience: Every Offence, of whatsoever Sort or Degree, against thee, my Neighbour, or myself. Forgive me all the Sins which I myself can now call to my own Remembrance, *particularly*, * And forgive me likewise all those Transgressions of thy holy Will, which may now be out of the Reach of my Memory, but have been open to thine all-seeing Eye, and are known to thee with all their Circumstances and Aggravations.

PARDON me, O Lord, according to thy loving Kindness, and the Declarations made by thy Son Jesus Christ: And grant me that Forgiveness, which I neither ask nor expect, but upon those Terms and Conditions which thy Holiness and Mercy have laid down in his Gospel. Behold, O Lord, I heartily forgive all who have, in any Instance, or in any Degree, offended or injured me: Without which I ought to entertain no Hopes of my own Forgiveness. And if I have myself injured any Person, I am as truly disposed and ready to make all possible Reparation, as I am to entreat thy Favour to myself. And as I am sensible that
no

* Here it may be proper for a Person to mention any remarkable Instances, if he be conscious of any such; but highly improper to confess Sins, of which he knows not himself to have been guilty.

no Forgiveness can be expected, according to thy *Gospel*, without Amendment of Life; I seriously renounce all Communication with whatsoever is displeasing to thee; and sincerely resolve, through thy Grace, to correct every Thing that is amiss in my Temper and Behaviour; and to bring myself still nearer to thy Holiness and Happiness. Forgive me, therefore, as thou hast promised, by thy Son. Accept me to thy Mercy; And give Success, I earnestly beseech thee, by thy gracious Favour, to these Purposes and Designs of my Soul.

AND now, O Lord, according to the same Goodness to thy Creatures, graciously receive the earnest Petitions which I offer to thee for every Good that it is fit for me to pray for. I acknowledge thee to be the great Author of all our Beings; the Original of all our Happiness; the Giver of all good Gifts; and the Disposer of all Events: And therefore, profess my Dependence upon thee alone for every Thing I ought to wish for, or desire. I am sensible, O Lord, that to thee entirely I must owe every Degree of Happiness I can ever enjoy, or hope for. I am sensible that thou art the tenderest Father, and best Friend, to thy Creatures; Disposed to lead them to their greatest Good; and ready to promote and assist their sincere Endeavours after it. And there-

therefore, before thee, and in thy Presence, I willingly lay open the Desires and Wishes of my Soul, which I think agreeable to Reason, and thy holy Will.

I esteem it the Glory of our Nature that we are made capable of such an exalted and rational Happiness as results from the Knowledge of thee, and the Imitation of thy moral Perfections. And as thou hast more fully assured us of this, in the Christian Religion, let the serious Consideration of that Grace and Mercy, which hath appeared in that Dispensation, effectually lead me to the good End proposed in it. Let the holy Precepts of that perfect Institution by which I profess to be guided, and the unspotted Example of that great Master, whose Follower I desire to be accounted, engage me to live, in all respects, as becomes the Gospel, and the Disciple of *Jesus Christ*. Particularly, O Lord, let the Consideration of the peculiar Genius of that Gospel, and of those Virtues which the great Author of it accounted the Glory of his own Life, influence me to endeavour to excel in them: And engage me to love the whole Race of Mankind with an universal Charity, and beneficent Disposition; to rejoice at all Opportunities of doing Good either to the Souls or Bodies of Men; and of adding to the Satisfaction and Happiness of all about me;

to

to stoop even to the lowest Offices of Kindness to others; to be ready to forgive the sharpest and most undeserved Injuries, and to return Pity and Good-will for them; and to be ever willing to condescend and yield for the Good of others: That so, the truest Humility, and the most extensive Charity, may adorn every Action and Circumstance of my Life; and all Pride, and Passion, and Uncharitableness, may be check'd and subdued by the Power of Religion; and the Loveliness of the contrary Virtues.

LET the Sense of my own many Failings, and the Imperfections of our Nature, dispose me to be willing to put a candid and favourable Interpretation upon all those Actions of others, which can justly and reasonably demand it, or admit of it; as well as to be ever ready to forgive the Offences of others towards myself. And let the Sense of thy Goodness, in allowing me still Time and Opportunity, for perfecting my Soul in all that is praise-worthy, induce me to study more constantly and uniformly to please and imitate thee.

MY outward Condition, with respect to the good Things of this World, it is my Happiness, as well as Duty, to refer wholly to thy wise Will and Pleasure. But as thou hast ordained us to belong to this World, as well as to expect another, and hast fram-
ed

ed us so, that we cannot but be sensibly affected with our good and bad Estate here below; of thee therefore, it becomes us to beg, with Submission to thy Providence, the Security and Continuance of the good Things we already enjoy; and the Increase of them, if that be truly good and needful. And as, by thy Appointment, I have already experienced, in this World, many Evils and Afflictions, and have been Witness to many more around me, suffer me to implore the gracious Regards of thy Fatherly Affection towards me, and to pray to thee, with respect to them, according to the Pattern of thy Son Jesus Christ, *Father, if it be possible; if it be consistent with, and agreeable to thy wise and gracious Purposes, secure me, and all in whose Happiness I am most nearly concerned, from all sad Accidents, and calamitous Events; from all tormenting Pains, and grievous Diseases; and from every thing inconsistent with such an Happiness as may lawfully be desired in this transitory World; Nevertheless, not as I will, but as thou wilt*: And therefore, O LORD, if thy unerring Wisdom shall otherwise determine, let the serious Meditation on the Example of *Christ* himself, and that innumerable Company of the best of Men, who have gone before me in this Conflict, inspire me with a Zeal to imitate their Patience; and
let

let the Contemplation of thy Fatherly Goodness engage me to an hearty and rational Submission to all thy Dispensations; remembering what an Happiness it is, to be under the Government of a Being who knows what is in all Respects best; and who cannot afflict his Creatures but for wise and good Ends. And let the Sense of thy gracious Design in all my Afflictions, lead me to the true and right Use of them; to disengage my Affections more and more from this World, and to seek for Happiness in a better and never changing State.

LET the Consideration of the Certainty of Death, the End of all temporal Evils, influence me to endeavour to make it happy, by such a virtuous Life as may give me a well-grounded Hope in thy Mercy. Let the Review of those Uncertainties and Troubles I have met with in this World, render me the more ready and contented, at thy appointed time, to leave it: And let the Prospect of Glory and Happiness hereafter, exalt my Mind above any fond Regards to this vain and transitory Life; and enable me to act as becomes one who truly believes Life and Immortality to be brought to Light through the *Gospel*.

FINALLY, O LORD, my great and chief Request, for myself, is, That, by thy favour, I may obtain everlasting Happiness here-

hereafter ; and that the State of this World, with respect to me, may be so ordered, and the Trials, to be appointed for me in it, may be so proportioned to my Condition and Powers, as most effectually to promote and secure my eternal and greatest Good, after the few Days of this Life are past away. Deny to me, therefore, out of thy great Goodness, whatsoever is truly bad or unfit for me ; though I should be so weak as to desire and wish for it : And grant me every Thing that is truly good for me ; though I should be so blind, and so void of Wisdom, as not to see, or ask it. As far as my Petitions are reasonable, and agreeable to the eternal Laws of Wisdom, and the Purposes of thy Governing Providence, and the Holy Gospel, so far only, I entreat thy favourable Consent to them : As far as they are not so, I utterly renounce them ; and submit my own Will entirely to thine : And, in a deep Sense of my own Imperfections, beg of thee to accept of the Sincerity of my Heart ; and, out of thine abundant Goodness, to overlook and pass by all the Defects of my Services.

To these *Petitions* it becomes me to add the indispensable Tribute of the sincerest PRAISES and THANKSGIVINGS of my Soul ; due to the Glories of thy Nature, and to thy thy Goodness to thy Creatures.

I know, O GOD, that thy Perfections are far exalted above all that can be conceived or expressed by us ; that thy Mercies are above all our Thanks ; and that thy unalterable Attributes stand not in need of any Homage we can pay ; but it becomes us to acknowledge and celebrate them.

THE Glories of thy Nature are the Glories of perfect Power, adorned with perfect Goodness and Holiness, and guided by unerring Wisdom and Knowledge ; such Glories as are, in themselves, worthy of our highest Admiration and Praises, as well as the Foundation of all the Happiness we ourselves can possibly enjoy or hope for.

AND as it becomes us to celebrate the lovely Perfections of thy *Nature*, as it is in itself ; so are we indispensably obliged to pay thee our most grateful Acknowledgments for the Display of those Perfections in all thy Dispensations towards thy Creatures, and for every Instance of thy tender Regard to us. Accept therefore, O gracious Lord and merciful Father, the poor Tribute of mine unfeigned Thanks for the manifold Experiences which I have had of thy Loving-kindness, and the many Marks I have received of thine undeserved Favour. To thee I owe my Being, and, together with it, all the Faculties and Powers that distinguish our Nature from that of the
brute

brute Part of the Creation. And when I consider what it is to be made capable of knowing thee, the Fountain of all Good; of imitating thee, the Great Original of all Perfection; and of enjoying thy Favour, the Foundation of all lasting and substantial Happiness; I must acknowledge thine undeserved Goodness, and for ever praise thee for making me capable of so inestimable Blessings.

I must remember likewise, with the highest Gratitude, before thee, that, in order to secure and carry forward this gracious End of our Creation the more effectually, it hath pleased thy Goodness to send thy Beloved Son into the World, to teach, and live, and die, in order to save us from our Sins, and to conduct us effectually to true and everlasting Happiness. I bless thee for the Divine Instructions he hath given his Followers concerning the certain Method of obtaining eternal Life; for the blameless and perfect Example of Holiness and Patience he hath set before us; for his *humbling himself even to the Death upon the Cross, and shedding his Blood even for the Remission of our Sins*; and for his plain Declarations of thy gracious Acceptance of all such as sincerely receive him for their Saviour and their Lord, and heartily endeavour to know, and comply with his Terms. I bless thee

for the mighty Evidences he gave, that he was truly sent by thee on so gracious an Errand, by the Purity of his Doctrine; by the Integrity of his Life; by the Nature and Number of his Miracles; by the Glory of his Resurrection after an ignominious Death; by his Ascension into Heaven; and by his pouring down from thence the wonderful Gifts of the Holy Spirit, in order to the Propagation of his Religion, and the Settlement of his Church; by all these Arguments establishing our Minds in Peace and Truth.

I bless thee, that the joyful Sound of thy Gospel hath arrived to this Part of the World; that it hath here by the peculiar Favour of thy good Providence, been reformed from many gross Abuses under which it long laboured; and now lies open to the View and Study of all Men: That, by thy merciful Appointment, I have been called to the Knowledge of it, as it is in itself; and so am the better assured of the true Way to Happiness; the more forcibly engaged to follow after it, and the more likely to obtain great Degrees of it, if I be not wanting to myself: For all which Instances of thine undeserved and inestimable Goodness, no Words can sufficiently express the grateful Sentiments which ought to fill and possess my Soul.

ACCEPT likewise, O GOD, my most hearty and unfeigned Thanks, for the constant Regards of thy good Providence towards me: To which I am indebted for many singular and peculiar Happinesses. To thee I owe, that I was born in a Country where Christianity is securely professed; that I have been instructed in the Principles of true Religion and Virtue; and my Mind led to the Knowledge of the most useful and important Truths: And particularly, that I have been secured, by thy Goodness, from many of those great and hazardous Trials which have so often proved fatal to others. To thee I owe whatever Opportunities I have enjoyed of improving myself in what is truly praise-worthy; whatever peculiar Advantages there are in that Condition, in which it hath pleased thee to place me, with respect to this World, towards the attaining the greatest Good and Happiness of a reasonable Creature. To thee, the Great Creator and Governor of the World, I owe all these Blessings; and to thee I offer up my sincerest Acknowledgments for them.

I bless thee for that daily Care of thy Government over this World, by which I have been preserved, ever since I was born, from innumerable Dangers; many more than I can number, and many more than I know of. A Mercy! which I ought thankfully

to acknowledge, not merely with respect to this Life, but to a better: as by this Means I have still greater Opportunities of advancing yet farther in the Paths of Virtue, and obtaining an Increase of Happiness in the World to come.

I desire likewise to offer up my unfeigned Thanks for all those temporal Blessings and Conveniencies, by which thou hast made my Passage through this World much more tolerable and easy than it could otherwise have been; for the Use of my Reason and Understanding preserved to me, without which other Blessings are vain; for that Measure of Health and Strength; that Ease, and Freedom from Pain, which I have enjoyed; for the Supports of Friendship and Society; for the Comforts of Food, and Raiment, and Habitation; and for all the good Things with which thou hast in Mercy surrounded me, and those in whose good Estate I am nearly concerned: Whilst so many others pass their Lives under the heavy Pressure of the contrary Evils.

WHAT can I render unto thee, O Lord, for all the numberless Instances of thy Favour which I have experienced? I praise and magnify thy great and glorious Name; and acknowledge myself under the strictest and most indispensable Obligations to live, and act, in all respects, as becomes one that hath
 tast-

tasted so largely of thy loving Kindness. I profess, O Lord, my hearty Resolution of endeavouring to do so; and offer up my sincere Desires, that, by the Consideration of what I have now remembered before thee, I may be led to make Returns, in some Degree, suitable to so many and so great Instances of thy Goodness.

LET the serious Contemplation of thy Glories and Perfections, incite me to endeavour constantly to adorn my own Nature with those moral Perfections which I acknowledge to be so worthy of Praise; and engage me to imitate what appears so truly lovely and glorious. Let the Consideration of thy merciful Design in making me capable of knowing thee, and being eternally happy in thy Favour, powerfully move me to make such an Use of those Faculties thou hast endowed me with, as I may be led to a due Sense of this Happiness, and conducted safe to the Possession of those Pleasures which are at thy Right hand. Let thy unspeakable Mercy, in sending thy Son into the World for the securing and promoting my Happiness, effectually influence me to embrace his Offers; to fulfil his Commands; to imitate his Example; and to live, in all Respects, as becomes his Disciple. Let the Sense of those peculiar Advantages which I have, by thy especial Favour, enjoyed, lead
me

me to such a careful Use and Improvement of them, that they may be the happy Occasions of more than ordinary Degrees of Perfection and Glory hereafter.

LET the Consideration of thy gracious Design in affording me so many temporal good Things, and so many Comforts, in this imperfect State, influence me to use them all to thy Glory, as perishing uncertain Goods; to be enjoyed with Temperance; and to be imployed for the Use and Support of others, as well as my own. And let the serious Remembrance of all thy great and undeserved Goodness to me, open and enlarge my Heart towards others; lead me to imitate what I praise and celebrate so much in thee; and teach me to be ready to do good to all; to pity the Follies and Miseries of Mankind; and, as far as I am able, to promote the Happiness of all around me: That, by such a Return to all the Instances of thy Goodness and Mercy, I may shew myself truly sensible of them, and sincerely thankful for them.

WITH these Prayers and Praises, I beseech thee, O GOD, to accept the sincere Expressions of my Charity and Good will towards thy whole rational Creation; which I now offer to thee, the Father of all, as a Member of the whole Society of Mankind; and more particularly as a Member of the Church
of

of Christ, founded in Love and Charity. As such, I sincerely rejoice before thee in every Degree of Happiness enjoyed by any of my Fellow-Creatures here below; and heartily beseech thee to dispense more, and larger, Communications of it to this lower World; to increase it in all those who enjoy it in any Measure; and to impart some portions of it to all who are in any Sort of Misery and Distress.

Look, in great Mercy, upon the sad Estate of that part of Mankind who know not thy Nature; nor worship thee, as becomes thy Perfections. Put an end to their Idolatry and Superstition, by shewing them the Light and Evidence of thy Gospel in its Simplicity: And, by bringing them to the Knowledge of thy Truth, lead them to eternal Life and Salvation. Have Pity likewise on the Remains of thy ancient People, the *Jews*; and all others who are better instructed in the Belief and Worship of thee than the *Pagan* World; and guide them to a yet greater Degree of true Knowledge, by directing their Way to the Knowledge of thy Son, and the Practice of his Laws; and bring them, by this Means, to the Happiness of Christians.

VISIT, with a more especial Grace and Favour, the whole Christian World; all who are called by the Name of thy Son,
and

me to such a careful Use and Improvement of them, that they may be the happy Occasions of more than ordinary Degrees of Perfection and Glory hereafter.

LET the Consideration of thy gracious Design in affording me so many temporal good Things, and so many Comforts, in this imperfect State, influence me to use them all to thy Glory, as perishing uncertain Goods; to be enjoyed with Temperance; and to be imployed for the Use and Support of others, as well as my own. And let the serious Remembrance of all thy great and undeserved Goodness to me, open and enlarge my Heart towards others; lead me to imitate what I praise and celebrate so much in thee; and teach me to be ready to do good to all; to pity the Follies and Miseries of Mankind; and, as far as I am able, to promote the Happiness of all around me: That, by such a Return to all the Instances of thy Goodness and Mercy, I may shew myself truly sensible of them, and sincerely thankful for them.

WITH these Prayers and Praises, I beseech thee, O GOD, to accept the sincere Expressions of my Charity and Good will towards thy whole rational Creation; which I now offer to thee, the Father of all, as a Member of the whole Society of Mankind; and more particularly as a Member of the Church
of

of Christ, founded in Love and Charity. As such, I sincerely rejoice before thee in every Degree of Happiness enjoyed by any of my Fellow-Creatures here below; and heartily beseech thee to dispense more, and larger, Communications of it to this lower World; to increase it in all those who enjoy it in any Measure; and to impart some portions of it to all who are in any Sort of Misery and Distress.

Look, in great Mercy, upon the sad Estate of that part of Mankind who know not thy Nature; nor worship thee, as becomes thy Perfections. Put an end to their Idolatry and Superstition, by shewing them the Light and Evidence of thy Gospel in its Simplicity: And, by bringing them to the Knowledge of thy Truth, lead them to eternal Life and Salvation. Have Pity likewise on the Remains of thy ancient People, the *Jews*; and all others who are better instructed in the Belief and Worship of thee than the *Pagan* World; and guide them to a yet greater Degree of true Knowledge, by directing their Way to the Knowledge of thy Son, and the Practice of his Laws; and bring them, by this Means, to the Happiness of Christians.

VISIT, with a more especial Grace and Favour, the whole Christian World; all who are called by the Name of thy Son,
and

and profess his holy Religion. Behold, O LORD, a large Scene of spiritual *Evils*, worthy of thy gracious and merciful Interposition:---In many Places, the *Faith* once delivered to the Saints in Purity and Simplicity, enervated by vain and groundless Traditions; or darkned by the Inventions of Men:---The Worship of thee, O *Father*, expressly established by thy Son *Jesus Christ, in Spirit, and in Truth*, over clouded by numberless Superstitions; and even destroyed by Idolatry itself:--- The moral Laws, which thy Son came to rescue from the Corruptions of Men, and to enforce upon his Followers, render'd ineffectual by many human Devices; and false Notions of Religion, set up instead of them:--- And the Progress of thy holy *Gospel* stopp'd and hinder'd by the wicked Lives and scandalous Behaviour of those who profess it!

INTERPOSE, I beseech thee, and put an effectual Stop to these great and unchristian Evils. Confound the Devices of all such as uphold, or encourage, any Degree of Superstition, for base and secular Ends. Give a powerful Check to all Sorts, and all Degrees, of Persecution and Oppression, so scandalous and destructive to thy holy Religion, which mistaken or wicked Men pretend to promote by such impious Methods. Put a Stop to all spiritual Tyranny, and to all Usur-

Usurpation over the Consciences of Men: And dissipate those Clouds of Ignorance which dispose People to a base and ignominious Slavery to the Dictates of Men, rather than to a rational Enquiry into thy holy Will which lies open to them. And, above all, exert thine Almighty Arm in Vindication of the Cause of Piety and Virtue, leading all professed Christians to such a Sense of the Importance of it, as that they may study to adorn their Lives with a Behaviour suitable to their holy Profession; and recommend it to the Experience and Approbation of the unbelieving World, by the Integrity and Unblameableness of their whole Conversation.

PARTICULARLY grant, that all Christians, who have departed from the gross Corruptions of Popery, may depart entirely from the *Spirit* of it: That, as they profess to make the *Scripture* the Rule of Faith; so they may, without Reserve, leave it as such to all their Neighbours: That, as they have nobly contended for their own religious Liberty and Christian Rights; so they may not lose the Glory of this, by contradicting it in their Behaviour toward others: But that they may, by their exemplary Deportment, and by their steady Adherence to the Principles of Righteousness, Peace, and mutual Forbearance, manifest to all the World,
the

the Sincerity of their Reformation ; and reap the Fruit of it, by studying to excel in all that is praise-worthy.

NOR ought I to forget, O Great Governor of the Universe, the Civil Estate of the Kingdoms of the Earth. Put an End O LORD, at length, to the Disorders and Confusions occasioned by the weak and ambitious Lords of this World : And shew thy self indeed, the KING of Kings, and LORD of Lords. Permit no longer the Happiness of human Society to be, in any Part of thy Creation, ruined and laid waste by the inferior Government of Men, which was instituted solely for the Support and Comfort of it. Bring publick Disgrace and Confusion upon all Tyrants and Oppressors : And honour, with particular Marks of thy Favour, all Princes who sincerely study to answer the Ends of their Institution ; that so, the Triumphs of insatiable Ambition may at length cease from the Earth ; and the Blessings of good Government be felt throughout the World.

AMONGST all the Kingdoms of the Earth, look, I beseech thee, with a particular Favour, upon this, to which, by the Disposal of thy Providence, I belong ; and for which, therefore, I am obliged in an especial Manner to shew my Concern, by the heartiest Wishes of my Soul. Pardon
our

bles all who have any Part in the Administration of our Government. Assist him, and them, in the great and important Business of their Stations. Guide them into the best and wisest Measures; and give Success to all their Counsels and Labours for the Advantage of this Nation, or for the Relief and Support of any of our injured Neighbours.

PERMIT not the Disposal of the Lives and Properties of thy People ever to come into the Hands of ignorant or partial Men: But manifest thy great Concern for Justice here below, in such Manner, as that the Guilty may ever meet with their due Punishment, and the injured and oppressed find a sure Redress in our Courts of Judicature. Direct all the Magistrates amongst us to a deep Sense of their Duty; to give all Encouragement to Virtue, and all possible Discouragement to Vice, both by their Example, and the due Execution of their Offices.

LEAD all those to whom the great Concerns of Religion, and of the Salvation of Mankind are more peculiarly committed, to such a Knowledge of all necessary Truths; such an Exemplary and Christian Conversation; such a prudent and constant Discharge of their Holy Office; as may effectually promote the Happiness of themselves, and

and of those committed to their Care. Encourage and promote amongst us, the Means and Methods of such a virtuous and laudable Education as tends to sound Learning and Religion; to the Reformation of this Age, and the better Estate of future Generations.

I desire likewise to express before thee the real Sense I have of the Miseries and Calamities of the distressed Part of Mankind; and the sincere Desire I have of contributing to their Ease and Relief. O thou Father of Mercies, and God of all Consolation, what can we do for that Multitude of deplorable Objects of Compassion who are out of the Reach of our Knowledge, or of our Ability to relieve, but offer up our earnest Wishes to thee, the Great Disposer of Prosperity and Adversity? I desire, O Lord, to sympathize with all the distressed; *and weep with them that weep*: And do earnestly beg of thee for all the afflicted, of what Sort or Degree soever, whatever I could reasonably beg for myself, were I in their Condition. Assist them all in their several Trials and Conflicts; and guide them to such a Degree of Contentment, Resignation, and Patience, as may render their present Afflictions the happy Occasion of their greater future Glory: And, as far as it is consistent with the Purposes of thy Wisdom, put

an End to their present Distresses and Troubles.

RESTORE Light and Comfort to the dark, melancholly, and distracted Minds of those who have lost the Use of their Reason in any Instance, or any Degree. Pity the destitute Condition of those who are in Want of any of the necessary Circumstances of Life ; particularly of those who are fallen from the Comforts of a prosperous Condition to the Miseries of Adversity ; and raise them up Friends, and Patrons, in their low Estate. Relieve, by thy good Providence, the Wants of the Poor and Needy. Be a Father to the Fatherless ; plead the Cause of the helpless Widow ; and regard the afflicted Estate of all who mourn the Loss of those in whom any part of their Happiness was placed.

STRENGTHEN and assist, in an especial Manner, all who suffer, any where, for the Love of Truth, or the Testimony of a good Conscience ; and do thou so proportion to their Strength, the Measure and Duration of their Sufferings, that they may work for them a more exceeding Weight of Glory. Hear the Groans of all who are oppressed and barbarously treated by the Tyrants of this World ; and grant a Redress to all their Calamities. Attend to the Sighs and Tears of such as are in Captivity and Sla-

Slavery; and open a Way to their Liberty and Security.

VISIT, with thy Light and Comfort, all who are afflicted with bodily Pain, or any Sort of Sickness: And bring to their Mind all such Considerations and Assistances, as are necessary and proper to support them in their distressed Condition; or to dispose and fit them for their Passage into another State. Remove, in much Compassion, all those unreasonable Doubts and Despondencies with which many sincere and honest Minds are, in this World, disturbed and over-clouded; and direct them to such just Notions of thee, and of thy holy Gospel, as may establish them in a Course of chearful and hearty Obedience to the Laws of it.

SUCCEED the Endeavours of all who honestly and industriously labour after a convenient Livelihood in this World, and are useful Members of the Common-wealth; and bring to nought the Designs of all who either privately, or openly, live upon the Spoil of their Neighbours; and are the Plague, and Terror, of human Society.

REQUIT, in the Course of thy good Providence, the Kindness of all who have at any Time, or in any Degree, endeavoured to contribute to the Advantage of my Mind, Body, or outward Estate. Upon all who have either done, or designed, me

Good, of any Sort, shower down thy Rewards and Favour. And, if there be any, who have either designed, or done me real Mischief, in return to their Evil, I beg and entreat for thy Pardon and thy Blessings. Correct the evil Disposition of all such Minds, and plant in them, instead of it, a Temper worthy of Men and Christians. Let the Consideration of their own eternal Interest lead them all to Charity and Love: And engage them to put on those Dispositions which only can fit them for the blessed Society above.

BLESS all in whom I am more nearly concerned, or in whose Happiness I take a particular part, with such a Measure of Health, Success, and Prosperity, as may best carry forward the Designs of thy Goodness toward them; and most effectually promote their Happiness here and hereafter. But whatever be thy Dispensations toward them, with respect to this Life, lead them all, I beseech thee, into those Paths which will infallibly convey them to thine heavenly Kingdom in the World to come.

FINALLY, O Lord, I wish and pray for all good things to the whole Race of Mankind. I rejoice in every Degree of Virtue and Happiness to be seen here below. I mourn for every Degree, and every Instance, of Vice and Misery. Let thy Kingdom
come,

come, I beseech thee: And shew thine Almighty Power, by establishing true Religion amongst Men; and putting a Stop to all the Calamities of this lower World.

ACCEPT, O Lord, I most earnestly beseech thee, the Sentiments and Desires of my Heart, which I have now poured out before thee, under an actual Sense of thy Presence, and of thy Providence, over-ruling and directing all Things. Favourably receive the Acknowledgments I have made of my Sins and moral Imperfections; and grant me Pardon and Peace upon the Terms of thy Gospel. Hear and answer the Petitions I have offered up, for the obtaining all Things truly good, and the averting all Things evil. Let the Praises and Thanksgivings which my Heart hath sent up, as the Homage due to thy Perfections and Goodness, be acceptable to thee. And reject not the Intercessions I have made for the temporal and eternal Happiness of all my Fellow-Creature.

AND now, O Lord, take me, I once more entreat thee, into thy powerful and wise Protection; and guide me, by thy good Spirit, to the Knowledge and Performance of thy holy Will here, and to the Enjoyment of that eternal and unalterable Happiness hereafter, which thou hast reserved for thy faithful Servants, and promised by thy
Well-

Good, of any Sort, shower down thy Rewards and Favour. And, if there be any, who have either designed, or done me real Mischief, in return to their Evil, I beg and entreat for thy Pardon and thy Blessings. Correct the evil Disposition of all such Minds, and plant in them, instead of it, a Temper worthy of Men and Christians. Let the Consideration of their own eternal Interest lead them all to Charity and Love: And engage them to put on those Dispositions which only can fit them for the blessed Society above.

BLESS all in whom I am more nearly concerned, or in whose Happiness I take a particular part, with such a Measure of Health, Success, and Prosperity, as may best carry forward the Designs of thy Goodness toward them; and most effectually promote their Happiness here and hereafter. But whatever be thy Dispensations toward them, with respect to this Life, lead them all, I beseech thee, into those Paths which will infallibly convey them to thine heavenly Kingdom in the World to come.

FINALLY, O Lord, I wish and pray for all good things to the whole Race of Mankind. I rejoice in every Degree of Virtue and Happiness to be seen here below. I mourn for every Degree, and every Instance, of Vice and Misery. Let thy Kingdom
come,

come, I beseech thee : And shew thine Almighty Power, by establishing true Religion amongst Men ; and putting a Stop to all the Calamities of this lower World.

ACCEPT, O Lord, I most earnestly beseech thee, the Sentiments and Desires of my Heart, which I have now poured out before thee, under an actual Sense of thy Presence, and of thy Providence, over-ruling and directing all Things. Favourably receive the Acknowledgments I have made of my Sins and moral Imperfections ; and grant me Pardon and Peace upon the Terms of thy Gospel. Hear and answer the Petitions I have offered up, for the obtaining all Things truly good, and the averting all Things evil. Let the Praises and Thanksgivings which my Heart hath sent up, as the Homage due to thy Perfections and Goodness, be acceptable to thee. And reject not the Intercessions I have made for the temporal and eternal Happiness of all my Fellow-Creature.

AND now, O Lord, take me, I once more entreat thee, into thy powerful and wise Protection ; and guide me, by thy good Spirit, to the Knowledge and Performance of thy holy Will here, and to the Enjoyment of that eternal and unalterable Happiness hereafter, which thou hast reserved for thy faithful Servants, and promised by thy
Well-

Well beloved Son, *Jesus Christ*. In his Name, I trust for Acceptance of myself, and all my sincere, tho' imperfect Services, who is the only Mediator between God and Men, our Advocate with the Father, and the Propitiation for our Sins. Now, unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory, for ever and ever. *Amen.*

5. *A PRAYER, for a Family, for Morning or Evening.*

O LORD, perfect in Wisdom, Goodness and Power, glorious in all that can be truly called Perfection; we thy Creatures, and thy Servants, prostrate ourselves before thee, in a deep Sense of our own unworthiness, and of thy lovely and incomprehensible Perfections; acknowledging the Glories of thy Nature, as it is in itself; and thy great Goodness to us, and to the whole World of thy Creatures.

WE desire to be truly sensible of the great Happiness of knowing thee, and of imitating thee, and of enjoying the Communications of thy Favour: Upon which Account, it highly becomes us to praise thee for that Act of Goodness in our Creation, by which thou

thou hast endowed us with Faculties fitted for the Attainment of this unspeakable Happiness ; and for the Enjoyment of the highest Good.

WE praise thee for thy great Goodness in our Preservation here, ever since we were brought into Being ; not only as it respects this World, in which we now live, but as by it we are enabled to make the better Provision for our everlasting Interest in the World to come ; and have greater Opportunities of improving our Souls in Virtue, and of securing our Happiness for ever. More particularly, we now bless thee for the Care of thy Providence over us, by which we have been preserved in Safety through the past [*Day or Night,*] and mercifully defended from all Dangers and Distresses.

IT becomes us likewise to acknowledge thy Bounty and Goodness, manifested to us through every Part of our Lives, to this Time ; to thank thee for that Measure of Health, and Strength, and Quiet, which we have hitherto enjoyed ; for the Comforts and Supports of all those Necessaries and Conveniencies, without which, we should be much more unhappy in this State, than we now are ; and for all other Circumstances and Advantages of Life, which help to make our Passage through this World more happy,

or more tolerable, than otherwise it could be.

BUT, above all, we bless and magnify thy great and glorious Name for thy tender Regards to our everlasting Happiness in a better State hereafter; For sending thy Son into the World to declare to us the Certainty of a future State of Rewards and Punishments; and for all that he did, and taught, and suffered, in order to reconcile us to thee, and to guide us to eternal Life and Glory: For the great Happiness of a good and virtuous Education; and for those peculiar Dispositions of thy Providence which have often guarded us from many particular and hazardous Trials and Temptations. For these, and for all other thy Mercies, which concern our great and eternal Interest, we sincerely thank thee, O Lord, and will ever praise thy holy Name.

IT is with Shame and Grief that we reflect upon the Returns we have made to so much Mercy. We confess, O Lord, that we have not lived as becomes reasonable Creatures called to the Knowledge of such a God, and of such a Saviour. Many have been our Failings; many have been our Omissions, and Neglects in the Performance of our Duty, and in the perfecting ourselves in all Virtue; many have been our Offences in Thought, Word, and Deed, against thy Di-

Divine Majesty ; and many are still our Imperfections. But, O merciful Father, we beseech thee, in the Name of thy Son *Jesus Christ*, to pardon us now returning to thee, with the full Purpose of regarding more strictly the Obligations of Gratitude and Obedience we are under ; and of living, for the Time to come, more like thy Servants, and like Christians.

AND now, O Lord, confessing and renouncing all our Sins, and hoping for the Pardon of all that is past, through thy Son *Jesus Christ*, as far only as we sincerely endeavour to reform and amend whatsoever we know to be amiss in ourselves ; we beseech thee, so to assist us by thy merciful Providence and good Spirit, that, in the future Conduct of our Lives, we may better answer the Ends of our most holy Religion, and adorn the Gospel which we profess to believe.

LET the Experience of thy repeated Mercies inflame us with a Resolution of making suitable Returns to them. Let the Belief of future Glories raise our Minds above the sordid Views of this World. Let the Consideration of thine infallible Wisdom, and undoubted Goodness, teach us heartily and quietly to submit ourselves to all the Dispensations of thy Providence towards us, as to the Will of One, who hath always
wise

wise and excellent Purposes to serve, and knows what is best for us, infinitely better than we possibly can. Let the Example of our blessed Saviour, ever placed before our Eyes, direct our Steps in every Station of Life, and every Instance of Duty; and let our Hopes and Affections be unmoveably fixed upon those Rewards which are laid up in Heaven for all who, by patient Continuance in Well doing, seek after Glory and Immortality. Finally, Let the Consideration of thy holy Presence, every where, govern all our Thoughts, Words and Actions, as under the Eye of thy Majesty, and lying open to thee, our Supreme Governor and Judge; that so our irregular Passions may lose their Power over us, and we may daily proceed to greater Degrees of all Holiness and Virtue.

WE now particularly desire to put ourselves under thy Protection, this (*Day*, or *Night*,) and to implore thy fatherly Care over us; that no Evil may approach us; but that our Souls and Bodies may be safe under that good and powerful Providence in which we entirely trust.

WE extend likewise our Regards to all the World of reasonable Creatures; and pray for the Happiness and good Estate of all Mankind; that they may all know, and worship, and obey thee, as they ought; and par-

particularly, that all who name the Name of *Christ* may depart from Iniquity, and live as becomes his holy Gospel. Put a Stop to the Calamities occasioned by Ambition and Tyranny, whether temporal or spiritual: Put an End to every Degree of Idolatry and Superstition, Persecution and Oppression; and give Success to the Labours of all who study the Happiness of thy Creatures, and preach the Gospel of thy Son in Simplicity and Love.

REGARD, with much Mercy, these Nations to which we belong. Pardon our crying Sins: and lead all Sinners amongst us to true and unfeigned Repentance; that Iniquity may not be our Ruin, or prevent the Mercies we might otherwise hope for. Pour down the choicest of thy Blessings upon our King, and his Royal Family; and so direct him, and all that are in Authority under him, by thy gracious Guidance, that they may faithfully discharge the great Trust reposed in them, by being a Terror to Evil-doers only, and a Praise to all that do well. Let the Remembrance of the great and solemn Account to come, engage all Orders of Men amongst us, conscientiously to perform their Duties in their several Places and Stations, with all Faithfulness and Charity.

BLESS, we beseech thee, with all Blessings

sings of Soul and Body, our Relations and Friends; leading them to all Virtue and Happiness, and to eternal Life hereafter. Requite the Kindness of all who have done or designed us any Good: and pardon the Malice of all who have done or wished us any Evil, guiding them to Repentance, and shewing thy Mercy upon them.

WE have a deep Sense, O Lord, of the Troubles experienced in this World; of the Wants of the Poor and Needy; of the Sicknesses, the Pains and Distresses of the afflicted Part of Mankind: We truly sympathize with them, and intercede for them, that, in thy Providence, they may find Relief, and have Reason to rejoice at the End for the Days wherein they have seen Adversity.

AND now, O Lord we again commend ourselves, and all belonging to us, to thy gracious Protection and Care, referring ourselves wholly to thee for what is truly necessary and good for us in this World; and, above all, entreating thee, effectually to dispose the Way of thy Servants towards the Attainment of everlasting Salvation in the World to come; and beseeching thee to hear and to accept us as the Disciples of thy Son Jesus Christ our Lord, in whom thou art well pleased, and in whom we desire always to be found. Now, unto him that is able to keep us from falling, and preserve us fault-

less before the Presence of his Glory with exceeding Joy; to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.

6. THE LORD'S PRAYER, PARAPHRASED IN THE WORDS OF THE SHORTER CATECHISM.

OUR Father who art in Heaven: We desire to draw near to thee with all holy Reverence and Confidence, as Children to a Father, able and ready to help us; and, with ourselves, we pray also for others.

Hallowed be thy Name: We pray, that thou wouldest enable us, and others, to glorify thee, in all that whereby thou makest thyself known; and that thou wouldest dispose of all Things to thy own Glory.

Thy Kingdom come: We pray, that Satan's Kingdom may be destroyed; and that the Kingdom of Grace may be advanced; ourselves and others brought into it, and kept in it; and that the Kingdom of Glory may be hastened.

Thy Will be done on Earth, as it is in Heaven: We pray, that thou wouldest make us able and willing, to know, obey, and

Forms of Prayer.

Submit to thy Will, in all Things; as the Angels do in Heaven.

Give us this Day our daily Bread: We pray, that, of thy free Gift, we may receive a competent Portion of the good Things of this Life; and may enjoy thy Blessing with them.

Forgive us our Trespases, as we forgive them that trespass against us: We pray, that thou, for Christ's Sake, wouldest freely pardon all our Sins; which we are the rather encouraged to ask, because, by thy Grace we are enabled from the Heart to forgive others.

And lead us not into Temptation, but deliver us from Evil: We pray, that thou wouldest either keep us from being tempted to Sin; or support and deliver us, when we are tempted.

For thine is the Kingdom, the Power, and the Glory, for ever. Amen. We take our Encouragement in Prayer from thee only. And, in our Prayers, we praise thee, ascribing Kingdom, Power, and Glory to thee: And in Testimony of our Desire, and Assurance to be heard, we say, *Amen.*



he
Ve
ve
of
th

ue
y,
ly
a-
ce
o.

ut
ou
ted
we

er,
ke
on-
a-
to
ire,
een.

